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LLANTHONY PRIORY, MONMOUTHSHIRE.

ALTHOUGH Llanthony was founded at the commencement of the twelfth century, and flourished only thirty years, there is no other monastic establishment, within our knowledge, which possesses the advantage of a contemporaneous history from several hands. Indeed, remote as was this priory from the world, yet the fame of its first establishment, and the singular circumstances connected with its desertion, neglect, and decay, seem to have made a deep impression upon an age, when religious fear, amounting to superstition, began to exact from the feudal system a compensation for wrongs inflicted by a mailed hand upon English freedom.

In the many works which have, incidentally or purposely, touched upon Llanthony, we have not hitherto met with any succinct and satisfactory account of its foundation, derived from these authentic sources; fragments, indeed, from one and the other have been inserted in the county histories both of Gloucester and Monmouth, and are to be found scattered about the pages of tourists from Wyndham down to Roscoe. No apology, therefore, need be required for an attempt to elucidate the early history of a conventual house, which lays claim to the deepest interest, both on account of its situation, its origin, its architecture, and its singular destiny.

The authorities are these:—

1. "The Mirror of the Life of the Venerable Robert de Betun, Bishop of Hereford, by William de Wycombe."

Robert was Prior of Llanthony up to the year of his consecration to the see of Hereford, 1131, and his biographer William, one Prior only intervening, succeeded to the same office in 1137.

2. A Latin manuscript in the Cottonian Library, under the title of Julius, D, ii. fol. 30. b. purporting to have been written by a monk belonging to the house, and entitled: —

“The Monastery of Llanthony, of which the beginning was first in Wales, but afterwards transferred to the neighbourhood of Gloucester. The history of its foundation and subsequent removal.”

From internal evidence we fix the date of this author during the time of Clement, who succeeded William de Wycombe, the biographer of Robert; consequently he flourished for the greater part of the twelfth and at the commencement of the thirteenth century. His account commences 1103, and ends about 1203. It is a very small book, about six inches by three inches, the leaves shrivelled up, and otherwise shewing traces of the fire which injured the Cottonian Library. Extracts are given in Dugdale's *Monasticon*. The history of Llanthony occupies the latter half of the book, commencing at page 31, with these words: “Sæpe et multum cogitanti.” The extracts in Dugdale commence at leaf 32, reverse side, second line: “Benedictus Deus qui vult.” The table of contents is not given in Dugdale, but is as follows: —

- P. 31, rev. last line. “Explicit plogus. Incipiunt capitula. lib^r I.
 P. 32, obv. De Willmō p'mo canonico lanthōn.
 De Ernisiō p'mo p'ore lanthōn.
 De cohītacōne Willi et Ernisiī (cohabitacione.)
 De Hugone Laci fūdatore ecclie de lanthōn.
 De Institucōne ordinis apd' lanthōn.
 De Prelatis.
 De sbditis (subditis.)
 De p'oratu Ernisi.
 De Robto de — p'ore sedò.
 De Roberto de brasci p'ore t'io.
 De transmi^gcone ad herefordiā (transmigracione.)
 De edificacōne lanthōn jux^a Glōuc.
 De Will^o de' p'ore quarto.
 De . . . & reliquis de matr^r ecce asportatis.
 De Clemente p'ore q'nto.
 De Rogo p'ore sexto.
 De . . advocati mat'cis ecce v̄ ei^o potesti sūt.
 De Gaufrido p'ore septimo.
 De esu carniū.
 De m^wtino p'ore octavo.
 De particōne ut'usque lanthōn.

De impedimtis & —iis p—u
 De Rogero de Godest' p'ore nono.
 De Walt'o p'ore decimo.
 De Steph'o p'ore undecimo.
 De Philippo p'ore duodecimo.
 De David p'ore x^oiii.
 De thoma p'ore q^ortodecimo.

The original author seems to have finished his chronicle with the name of Galfrid, the seventh Prior, who, as will be seen, was consecrated Bishop of St. David's, A.D. 1203; for the rest of the MS. is written in a modern hand, and the catalogue falls under suspicion. It should be observed that the MS. itself is in a much injured state.

3. Giraldus (Cambrensis) de Barri, dedicates a chapter in his *Itinerary* to a description of Llanthony and its history, although Archbishop Baldwyn with his companions passed to the north-west of the abbey, without visiting the vale in which it lies. But the church was situated within the archdeaconry of Brecon; and perhaps Giraldus was unwilling to omit noticing a place so celebrated, under his own jurisdiction, and only removed a few miles from his residence at Llandell, near Brecon. The *Itinerary* was written A.D. 1188.

I. THE SITUATION OF THE PRIORY.—The deep vale of Ewyas, surrounded by the Hatterell Hills, which belong to the chain of the Black Mountains, lies secluded in the extreme northern angle of Monmouthshire. The monk of Llanthony, in describing it, before the abbey was built, dwells with much delight upon its wild and rugged character. The broken rocks scarcely afforded a safe footing for the swift, light-footed deer. The mountains were clothed to their tops by lofty trees, and under their shade, sunk as it were into a narrow deep abyss, the middle of the valley was always inclement from the snows in winter, and from a deluge of rain in summer. The torrents, descending from the hills, tore away masses of rock, uprooted the trees, and choked the narrow passage through the glen. Giraldus admits the boisterous state of the weather, and the ungenial nature of the climate; but is not inclined to condemn the spot as unhealthy. Though the mountains are ever wrapt in clouds during the winter, and though the air is heavy, yet he says, diseases are rare, and the brethren from the daughter priory at Gloucester, when afflicted by long suffering, renew their

health after migrating for a season "to their mother's lap." The monk of Llanthony, also, though evidently intending to enhance the devotion of the first founders by investing the locality with gloom and solitudinous horrors, cannot refrain from casting a bright eye upon the silver rills, which, trickling down the mountain-side, fall into the river in the vale below, where there is an abundance of fish—nor does he forget to mention the fruitful pastures among the spacious mountains, and the rich meadows for feeding cattle; so that, "if there were no corn in this wilderness, neither fish nor beeves were lacking." The inhabitants of the vale of Ewyas are painted in colours most unattractive; savage, without religion, thieves, vagabonds, and migrating according to their own caprice and the state of the weather. But, we should remember, the worthy monk, whose are these epithets, may be reasonably supposed to be prejudiced against the Welch, who were neither attached to the usurpation of the Church of Rome, nor to the inroads, whether civil or ecclesiastical, of the Norman conquerors of England, upon their border.

Giraldus speaks of the valley, as "about an arrow-shot broad, encircled on all sides by lofty mountains." "And it is between one and three of the clocke, or thereabout, in a faire cleere daye, ere they can see heere the bodye of the sunne, so much adoe hath he to get above the hill-tops by that time."—(Camden's quaint translation.) Giraldus could never make a mistake of that kind, because his own eyes would have undeceived him, even though some garrulous member of the fraternity should have attempted to play upon the credulous archdeacon.

The passage in the original stands thus: "Horâ vero diei quasi inter primam et tertiam super montium cacumina vix emergens, et sereno tempore, corpus hic solare primo conspicitur." Sir R. Colt Hoare always thought this passage obscure and inexplicable. But on referring to the various MS. copies of Giraldus, in the British Museum, he found the meaning fully solved by the following alteration of the Latin text: "Circa primam vel parum ante."

Giraldus has received a large amount of ridicule for pretending that the sun could not be seen in the vale of Ewyas till between one and three in the afternoon; whereas it is very probable he meant to say, that in fine weather the sun generally climbs above the mountains between six and nine

o'clock in the forenoon, or according to Sir R. Colt Hoare's emendation, about six o'clock, or a little before. And this is the fact; in the winter the sun is upon the abbey about half-past nine o'clock, and in the summer about half-past five; varying, from an hour to an hour and a half, after the proper time for its appearance above the horizon. On the opposite side of the valley there is a farm-house, called Cwm Buchan, about a quarter of a mile from the church, upon which the sun never shines for three months in the year, that is for six weeks preceding and following the shortest day. Giraldus evidently uses the Roman computation of time, according to which, the first hour of the day is our six o'clock in the morning.

II. We now proceed to speak of the FOUNDATION AND HISTORY OF THE PRIORY.—The monk of Llanthony, upon the authority of "sure tradition of old," assigns to St. David the honour of first investing the vale of Ewyas with a devotional character. "Here St. David had a chapel in the most retired part of the valley. It was a poor building, surrounded with moss and ivy, and covered with thickets—scarcely habitable either for man or for beast; but it is celebrated in fame, and we have sure tradition of old that St. David did here retire from the conversation of men, and lived a solitary life for many years." Giraldus, speaking of the Priory church, also adopts the tradition, for he says, "it stood on the very spot where the humble chapel of St. David was formerly decorated only with moss and ivy." But in his life of St. David he makes no mention of the saint having withdrawn himself, at any time, from the world into the vale of Ewyas; although he is very minute in his account of his birth, education, and habits. Indeed, from the minuteness with which the several portions of his life are described, it is impossible that the saint could have passed "many years," as he is represented, in the vale of Ewyas. He might have visited the spot, and might have erected a chapel and hermitage for periodical seasons of retirement and devotion; for undoubtedly he was much addicted to contemplation and solitude; and this prevailing trait of his character is assigned as a reason why he should have transferred the seat of the archbishoprick from Caerleon to the vale of Rhôs, at Menevia, in Pembrokeshire. It may be taken for granted, then, that an incident so remarkable in the life of the patron saint of

Wales, rests for its truth upon the tradition mentioned by the monk of Llanthony, and feebly corroborated by Giraldus. All the other amplified relations of the same circumstance may be traced up to this source. Drayton, in his *Poly-olbion*, as will appear from the lines in Italics given in the following quotation, had read in Giraldus, that St. David once inhabited a cell amongst the Hatterell Hills; he, therefore, either permitted his poetic imagination to invent a probable cause for the custom of the Welch wearing leeks in their caps on St. David's day, drawn from this traditionary story; or added more than Giraldus knew.

“The Britains, like devout, their messengers direct
To David, that he would their ancient right protect.
Mongst Hatterills loftie hills, that with the clouds are crown'd,
The valley Ewias lies, immers'd so deep and round,
*¹As they below that see the mountains rise so hie,
Might think the stragling Heardes were grazing in the skie:
Which in it such a shape of solitude doth beare,
As Nature at the first appointed it for pray'r:
Where, in an aged cell with mosse and ivie growne,
In which, not to this day the Sunne hath ever showne,
That reverent British Saint in zealous ages past,
To contemplation liv'd; and did so truly fast,
As he did onlie drink what crystall Hodney yeelds,
And fed upon the LEEKS he gather'd in the fields—
In memorie of whom, in the revolving yeere,
The Welchmen on his day that sacred herbe do weare.”*

This is certainly a more elegant, if not more faithful, solution of the natural emblem than Shakspere's.

“*Fluellen*. Your Majesty says very true: if your Majesties is remembered of it, the Welshmen did goot service in a garden where leeks did grow, wearing leeks in their Monmouth caps; which your Majesty knows, to this hour, is an honourable padge of the service; and, I do believe, your Majesty takes no scorn to wear the LEEK upon Saint Tavy's day.”—[*King Henry V.* act iv. scene 7.]

Mr. Southey extends the legend beyond all bounds, with a poetical license extraordinary, leading us to believe that St. David passed the greatest part of his life on this spot.

“Here was it, stranger, that the patron Saint
Of Cambria, pass'd his age of penitence,

¹Montium vertices quasi cœlum tangentes ipsasque plerumque feras (quarum hic copia est) in summo pascentes, tanquam in ultimo visas horizonte prospiciunt. (Gir. Cam. *Itin.* cap. iii.)

A solitary man ; and here he made
His hermitage ; the roots his food, his drink
Of Honddy's mountain stream."

[*Inscription for a monument in the vale
of Ewyas, by R. Southey, Esq.*]

From St. David's supposed connection with the place, it was in after-times known by his name. Giraldus takes great pains to set us right as to the real derivation and signification of the word "Lanthoni." He says, "From Hodeni (the river Honddy) it was called Lanhodeni, for Lan signifies an ecclesiastical place. This derivation may appear far-fetched, for the name of the place in Welch is Nanthodeni. Nant signifies a running stream, from thence this place is still called by the inhabitants, Landewi Nanthodeni, or the Church of St. David upon the river Hodeni. The English, therefore, corruptly call it Lanthoni ; whereas, it should either be called Nanthodeni, that is, the brook of Hodeni, or Lanhodeni, the church upon the Hodeni."

The monk of Llanthony coincides in the main with Giraldus, but charges the corruption of the term upon a criticism, rather than a misapprehension. "The Franks, according to their pleasant conceits, fancy that the place was called Lanthony from being composed of two words, *Land* and *Hodeny*. But the last name is the name of a river ; the former word is *Lan*, and signifies in Welch, a church-place : the Welch name, however, is *Nanthotheni* ; and, therefore, it is more probably derived from *Nant*, signifying a river, because the Welch call the place *Landewi Nanthotheni*, that is, the church of David on the river *Hotheni*." Leland preserves the most ancient name Nanthoddye. The stream is now written thus, *Honddu* — the black water.

For some centuries St. David's chapel and cell were deserted, and lay in ruins. A singular instance of sudden conversion from the military to the eremitical life, revived the sanctity of the place, and prepared the way for greater fame. In the reign of William Rufus, a kinsman and retainer of Hugh de Lacy, a knight, whose simple name WILLIAM is only preserved, found his way during the chase, into the secluded and wild vale of Ewyas. The monk of Llanthony tells us how the awfully profound character of the scenery produced a corresponding impression upon the soldier's mind, and disposed him to reflection upon the vanity

of all worldly pursuits, when compared with the heavenly peace of days spent in religious contemplation among those rocks and woods. Having taken his determination, he dismissed his attendants and hounds, and repaired the cell of St. David, in such a rude manner, as to make it habitable, sufficiently at least for a recluse. "Hè lays aside his belt," continues the monk, "and girds himself with a rope; instead of fine linen he covers himself with hair-cloth; and instead of his soldier's robe, he loads himself with weighty iron; the suit of armour which did before defend him from the darts of his enemies he still continues for a garment, to harden him against the soft temptations of his old enemy the devil. In this manner, therefore, he crucified himself, and continued his hard armour on his body, until it was worn out with rust and age. And this is affirmed for a certain truth."

William is also reported to have taught himself letters in the wilderness, and to have profited so greatly by study and meditation, as to have qualified himself for orders, which he received at the hands of his Diocesan.

The fame of the hermit-knight travelled far and wide; the reputation of his sanctity was confirmed by his perseverance; and at last it reached the ears of the Court, where at that time resided a man of sanctity, who had formerly been a recluse at Edegaresly, near the forest of Canothus, but was then chaplain to Maude, the Queen of Henry the first. The monk of Llanthony calls him Ernisius, Giraldus Cambrensis, Ervistus; the catalogue of the Priors of Llanthony, in Wharton and Browne Willis, and in other authorities, retains the former of these names. Some years had elapsed, when, in 1103, Ernisius resolved upon visiting the hermit in the vale of Ewyas, to see with his own eyes, and to hear with his own ears, whether vulgar report were true or false. He sought an interview with William, and persuaded him to receive him as a companion and partner in St. David's cell.

The two anchorites set about to build a small homely, mean church, in the place of their hermitage, which probably by this time was very ruinous. In the year 1108 the building was completed, and, says the monk of Llanthony, "by the blessing of heaven, was consecrated by Urban, bishop of the diocese, and Rameline, bishop of Hereford, and was solemnly dedicated to the honour of St. John the Baptist, whose patronage was thought most proper for that wilderness, where his due fame will be celebrated to all ages."

This mean church formed no part of the beautiful structure raised immediately afterwards; nor was it built precisely upon the same spot, although within what were afterwards made the monastic precincts. The appearance and architectural peculiarities of the present parish church of Llanthony, render the supposition highly probable that it was the first church of St. John, unless it were built in after ages in conformity with the general style of the monastic church; for there is every indication of the early part of the twelfth century in its deep Norman windows and rude masonry; nor could there, in that wilderness, be any occasion for a parochial church to be built in the twelfth century in close neighbourhood with the conventual church. Be that as it may, we neither affirm nor deny, but only state the probability.

Hugh de Lacy had not lost sight of his former retainer, William, the knight-hermit. The head of his family, WALTER DE LACI, came into England with William the Conqueror. The monk of Llanthony says, "he was singularly pious, and built a monastery from the ground for religious men, and out of his own revenues endowed it plentifully for the subsistence of the brethren there serving God." He had three sons, Roger, Hugh, and Walter. The De Lacies joined in that simultaneous attack and successful invasion which were made upon the Welch border—in Glamorgan by Fitzhamon, in Brecon by Newmarch; the district west of the Wye river fell to their share, including the lordship and castle of Ewyas. Robert, the eldest son, held four carucates of land within the castle of Ewyas, of which his father was seized; he was afterwards mixed up in a rebellion against William Rufus, was banished, and all his lands were bestowed upon Hugh, the second son, mentioned above. Walter, the third son, professed himself a religious in St. Peter's monastery, Gloucester, at the early age of seven years, and was elected abbot of that house in the year 1130. Thus we find *Hugh de Laci* possessed of his father Walter's, and his brother Robert's lands and wealth, at the same time without issue himself. He had a great affection for the two religious at Llanthony, and manifested it by thrusting upon them endowments in the shape of farms and ecclesiastical benefices. These gifts they steadily refused, being unwilling, perhaps, that their eremitical life should be interrupted by the establishment of a monastic institution, a consequence necessarily

flowing from costly endowments. At last Ernisius, yielding to the entreaties of Hugh de Lacy, and not unwilling to see a noble house dedicated to God in the wilderness, proposed to William, that they should abandon their extreme solitude, and attach to themselves a brotherhood. William, true to his first impressions, resisted with great earnestness, nor could he be induced to give his sanction until the plan had been laid before the archbishop Anselm, who advocated it warmly, and added the weight of his authority to the entreaties and prayers of Ernisius.

The chief obstacle having thus been happily overcome, Hugh de Lacy furnished the means for erecting a priory, with a church, buildings, and offices, to be also dedicated to John the Baptist. The next great point was to fix upon an Order for the new institution; and in this they were guided by primitive simplicity, and by a desire to carry out their original intention, when they settled in the vale of Ewyas, of devoting the remainder of their days to seclusion and religious discipline. They rejected the Order of the Black Monks, according to the authority of the Llanthony historian, "lest they should be censured for affecting superfluities;" neither would they adopt the Cistercian rule, "because the brethren lived singly and held no conversation with other religious men, and, notwithstanding, were solicitous to amass wealth;" but they chose the Canons Regular of St. Augustine for their moderation in living, for their reputation for the exercise of charity, and for the decency of their habit, which seemed to avoid the two extremes of pride and hypocritical meanness in apparel. Giraldus, in mentioning with approbation the selection they had made, falls into a lively dissection of the several orders most esteemed in his time, and apparently forgetting Llanthony and its history bears a faithful testimony to the corruptions engendered, and the reformations required in the monastic institutions then established.

Thus furnished with a house and an order, the two religious invite holy men from the eminent convents of Merton and Trinity, in and near London, and also from that at Colchester. The number of brethren soon amounted to forty, "who," says the monk of Llanthony in his deliciously quaint language, "imparted to this whatever they had discerned most profitable in other monasteries as so many choice gathered flowers; and the cup of salvation was received with more delight, being thus sweetened with fragrant spices."

The brotherhood having been formed, they elect Ernisius the first Prior; a man described to be "frequent in prayer and preaching, constant in fasting, courteous in entertaining strangers, and in every respect qualified for the government of his flock; for that which he taught in words, he confirmed by good works." Under his regulation the house flourished in piety and reputation, attracting the observation of the whole kingdom, and drawing into the vale of Ewyas many visitors of eminence to profit by the edifying conduct of the brethren. Among the rest, Roger, the third bishop of Salisbury, (A.D. 1107) and then prime minister of the realm. Giraldus supplies us with a curious and beautiful anecdote as to the way in which the bishop managed to interest King Henry, and Maude, his queen, in the welfare of the monastery. Upon his return to the court he narrated to the royal pair how deeply he was struck with admiration at the nature of the place, the solitary life of the fraternity, the strictness of their canonical obedience, and the severity of their devotion, without murmur or complaint. He then launched out into a panegyric upon the grandeur and majesty of the church itself, defying the whole kingdom to produce any building comparable with it, or the king's treasure to erect another like it. In due time he explained himself by alluding to the mountains, which, like the noblest cloister in the world, encircled the valley as though it were a nave, dedicated to God by the outbreakings of prayer, and the solemn offices of daily worship.

This circumstance had an important bearing upon the temporal prosperity of the priory. It interested both Henry and his queen in the fortunes of the rising monastery, together with many noble barons and affluent commoners, who then, as now, followed wherever the current of royal favour was setting. The connection also of the eminent name of Roger of Salisbury with Llanthony, while the buildings were probably progressing towards completion, is not without interest, and would lead us to infer that he might himself have left the impression of his master-mind upon the structure. William of Malmsbury says of him: "He was a prelate of great mind, and spared no expence towards completing his designs, especially in buildings which may be seen in other places, but more particularly at Salisbury and at Malmsbury; for there he erected extensive edifices at vast cost and of

surpassing beauty, the courses of stone being so correctly laid that the joint deceives the eye, and leads it to imagine that the whole wall consists of a single block." The west front of Llanthony Priory, as will be hereafter shewn, possesses this merit in a peculiar degree. Ernisius seems to have been especially sensitive to the temptations of wealth, and in this feeling he was confirmed by the stoical indifference of the knight-hermit, William. The piety of Hugh de Lacy, and others of the faithful, combined with royal munificence, soon enriched the house with fruitful possessions, lands, farms, and ecclesiastical benefices. In vain they refused, devoutly "soliciting the Lord that their priory might never attain great possessions," and choosing rather to "dwell poor in the house of God," than run the chance of being "entangled in litigious suits, and perplexed with tedious solicitings." Offerings poured in the more abundantly the more they were rejected; although they retained their fixed determination without discourtesy. The monk of Llanthony says, "When the whole country of Bergeley was freely offered to them by the King and Queen, they, with much caution and entreaty, and with great difficulty, refused the benefaction without giving offence." They were anxious, also, to preserve the character of their eremitical life, and, like their patron St. John, to continue dwelling in a wilderness; so "they would not suffer the thick and wooded parts of the valley to be cultivated and levelled." The monk of Llanthony gives an anecdote of the self-denial practised by William, which would lead us to suppose that the Queen in person visited Llanthony. He says, "Queen Maud was not sufficiently acquainted with the sanctity of the aforesaid William, and with what constancy of mind he always rejected affluence of riches. She once desired he would give her leave to put her hand into his bosom; he, with great modesty, submitted to her importunity; she, by that means, conveyed a large purse of gold between his coarse shirt and iron boddice, and thus by a pleasant, innocent subtlety, she thought to administer some comfortable relief to him. But, oh! the wonderful contempt of the world! What rare example did he shew how the truest happiness consists in having little or nothing! He complied, indeed, but unwillingly, and only that the Queen might employ her devout liberality in adorning the church."

We give these, and other anecdotes which may follow, in

illustration of the manners and ways of thinking which were current in those early days of our history. Were they monkish legends, or the effects of superstition working upon weak minds, we should pass them by unnoticed; but any incident which may serve to pourtray the minds and habits of those who first founded and tenanted our religious houses, appears to us equally worthy of regard with the peculiar features in architecture, which distinguish the age and character of the noble structures which they themselves erected. The evidence of their genius and skill still remains visible to our eyes in the ruins, which time and depredation, or neglect, have effected; but to know the men, their age, and peculiarities, we must search the few written records which have escaped the moth and destruction.

About this time the priory received an eminent accession to its brotherhood in the person of Walter de Gloucester, Earl of Hereford and constable of England, and, as the monk of Llanthony styles him, chief captain of the king's guards. Brian de Wallingford, or de l'Isle, was the nephew of Hammeline, eldest son of Dru de Baladun, or Balun, who came in with the Conqueror, subdued Overwent, and built the castle of Abergavenny, all of which Hammeline, as heir to his father, enjoyed; but, dying without issue, he bequeathed it to Brian, styled de Wallingford, from the manor of the same name, of which he was seized in right of his wife Maud, heiress to Robert D'Oiley, and widow of Milo Crispin. Brian had two sons, lepers, whom he placed in the Priory of Abergavenny, with suitable benefactions, took the cross, and sailed for Jerusalem, having given Overwent and the castle of Grosmont to his kinsman, Walter de Gloucester; who, in his turn, putting his only son, Milo, in possession of his three castles, Gloucester, Hereford, and Grosmont, and investing him also with the lordship of Overwent, professed, and "resolved to spend the rest of his life, under a canonical habit, among the poor of Christ at Llanthony." He is said to have been buried in the chapter-house. A fragment of a knight's leg, and the lid of the stone coffin, much mutilated, were found in a heap of rubbish, which had evidently been removed, not far from the chapter-house, and were probably commemorative of the illustrious monk. About the same time, when Walter de Gloucester was attached to Llanthony, and laid down his titles and honours at the feet of St. John,

another individual entered the valley of Ewyas, estranged from the world, to win in that solitude a dignity which he never coveted, and to attain an ambitious position, after which he had never sighed. This was Robert de Betun, according to his biographer, William de Wycombe, or Robert de Retun, according to the monk of Llanthony. The former represents him as sprung from a family moderately illustrious, the latter as of noble origin. Both agree in lauding his early piety, his profound sanctity, and many eminent virtues. The monk of Llanthony declares he should have been tempted to give the world a portrait of his life, were it not that "his venerable and laudable actions are already digested in a clear learned treatise;" doubtless referring to the work of William de Wycombe, with which he must have been well acquainted, for he lived under his government, and that of Prior Clement, his successor. Robert had a secret predilection for the canonical order and the house of Llanthony, and, when he had confessed his wishes upon the subject to a dignified ecclesiastic, he received the prophetic approval of his design in these words, "Rise and delay not; the Lord be with you, who hath provided a place fitted for your devotion and security; and perhaps to be assisted by your zeal." No sooner had he extricated himself from the management of family affairs, than he set out upon his journey to Llanthony. We cannot refrain from extracting the passage from his biography, which details the occurrences of his travel, because any one who has unfortunately been benighted, as we have been ourselves, in that mountainous region, cannot fail to be impressed with the fidelity of the narrative; or to feel that generations pass away, but that nature preserves her fastnesses unaltered, untouched by time. "When he arrived at the foot of the mountain they call Hatterell, (Hatiram,) night had already shut in the day; a wintry snow covered the roads. With a soul glowing with religious ardour he leaves behind him his companions and their horses, wearied down by the long march, and unable to cross the mountain. He draws off his boots, and abandons them, conceiving that thus he might the more easily keep his feet on the slippery way. The pathway was narrow, winding, rough with rocks, and filled with snow. He ascends slowly, sounding the road with his staff. On his right hand rocks jut out, with trees overhanging, as though about to fall; on the left hand a dark

ravine opens to receive the unwary traveller. As often as the snow deceives his footsteps, he falls out of the pathway, from worse to worse, rolling over and over, until arrested by the roots of the trees. One would have thought his body must be crushed by the violence and rapidity of the descent. After a short time, having regained his breath, he stretches out his arms, like one swimming, and shaking off the mass of snow, creeps on hands and knees, until he surmounts the height and recovers the road. In this manner, not once, but often he fell and rose again. And now at last he attains the summit of the mountain, where the upright shaft of a cross offers a place of rest. He sits down and leans against it; and in this attitude, fatigued in mind and body, for a moment wavers in his determination. But the suggestions of scripture, that, 'the sufferings of this world are not to be compared with the glory that should be revealed in us,' disperse the suggestions of the tempter. Rising, therefore, from his resting place, he attempts the descent of the mountain, which he finds to be even more severe than the ascent. Alternately falling upon his back and face, he makes his way to the point where the abrupt mountain-side descends by a gentle slope into the vale below; thence he hears the chiming of the bells to vespers in the church beneath him, and refreshed as though by strains of divine harmony, accomplishes the remainder of his journey with cheerfulness, leaving the traces of his lacerated footsteps in blood upon the snow. The benighted guest knocks at the door of the porter's lodge, is recognized, and admitted. The brethren meet him with lanterns, and conduct him to the house."

We have condensed this romantic narrative, and have given it as it stands, because one or two incidental points mentioned in it will be found of service when we come to speak of the date and description of the building.

The next day he called together the three individuals whom he knew to be of chief influence in the house, Ernisius the Prior, William, and Robert (de Braci), and under their hands, in the name of the Trinity, delivered himself up to the society of the holy brethren of the canonical order. His devotion, singular austerity, and obedience, earned for him the love and admiration of all, but excited the envy of none.

In the mean time Hugh de Lacy died, and was buried (A.D. 1131) *apud Wibleiam*, which may be understood to be

Weobley in Herefordshire, where was a castle of some note upon the Marches, in the wars of Stephen and Maude. *In extremis* he had given an estate to the church of Llanthony. The brethren determined to erect a religious house there, in honour of their patron, founder, and benefactor. Robert accompanied William to plan and superintend the building; much praise is bestowed upon his zeal and ingenuity. But in the midst of his labours he was recalled to Llanthony — and here a discrepancy exists between the two historians, William of Wycombe and the monk of Llanthony. The former expressly says: "While Robert was at Weobley, Ernisius, who had long sighed after his previous life of an anchorite, now for some years interrupted, and deaf to the entreaties of the brethren, obtained his wishes by importunity; who, unable to shake his determination, elected Robert in his place." All this evidently alludes to his resignation as Prior, and resumption of the eremitical life. But the monk of Llanthony without hesitation writes thus: "Some time after, father Ernisius, the first Prior of Llanthony, pays his last debt to nature, and without doubt was crowned in heaven by Him for whom he sought — the good light on earth. The convent thereupon assembled to elect a new pastor, and chose Robert de Retun much against his will." It is rather singular that the latter writer, who, as we have remarked, must have seen William de Wycombe's work, should make an assertion upon this point inconsistent with the other statement. There is no way of clearing up the difficulty, except by giving credit to William, because he is the earlier witness of the two. Ernisius, whether he resigned his office or continued prior till the day of his death, was with William buried under the high altar, according to the testimony of Giraldus.

Robert executed his charge with great edification to the brethren, and with much self-devotion. "It was said of him that when by day he had discharged Martha's duty, by night he would sit with Mary at the feet of the Lord." This saying referred to his private devotions and macerations in the ORATORY at night.

In the year 1127, Richard, bishop of Hereford, died. The see remained void for two years, when application was made to King Henry I. by two influential persons, Paganus, the son of John, and Milo the constable, (son of Walter, who abandoned the world and professed at Llanthony, as stated

above,) to appoint a pastor to the church of Hereford. William de Wycombe says the see had been vacant for five years when this application was made; but here he is mistaken; five years certainly elapsed before the consecration took place, reckoning, inclusively, from the time of Richard's death, but only part of three years before the nomination was made. According to Godwin, the new bishop was nominated by the King in 1129, but not consecrated till 1131. "Nominatus est a Rege A.D. 1129, sed non consecratus usque ad annum 1131." The king listened to their request with attention, and begged to know whether they had any ecclesiastic in their mind whom they could recommend. They replied immediately, "Robert de Betun, the prior of Llanthony." This nomination met with the approval of the King, and the sanction of William, archbishop of Canterbury.

When the intelligence escaped and reached Robert's ears, he, full of apprehension lest he should be withdrawn from his quiet retreat, and truly "*nolens episcopari*," betook himself to Urban, bishop of Llandaff, to whom he owed canonical obedience, as a professed monk; and opening his case of conscience, beseeched him to withhold absolution from his vows. The bishop acquiesced in the design, and delayed fulfilling the King's and the archbishop's commands to release Robert from his obligation, for a whole year. In the mean time, the whole business had been referred to Pope Innocent, who laid an injunction upon Urban to absolve Robert, and appointed legates for that purpose. Urban and the legates met in the chapter house of Llanthony, where the bishop absolved Robert, and Robert submitted to the pope's precept. An affecting scene followed, in which William de Wycombe, the biographer, played a prominent part, and of which he gives an animated narration. He describes how the prior wept with the brethren, and on his knees supplicated their indulgence for abandoning his flock; at the same time begging pardon for any faults he might have committed, or for offence given; with bare feet he presented to each a scourge, and implored them to inflict discipline upon him. William then relates the manner in which he prevailed upon Robert by his tears and importunity, with the permission of the brethren, to follow him, as "the companion of his travel, the solace of his toil, the minister of his obedience." He continues: "At length we depart, full of sorrow, indeed, and sighs; but when the

holy man attained the summit of the Hatterell mountain, and looked back upon the holy place behind him, he likened himself to a second Adam driven from Paradise into exile. With difficulty he is dragged away from the spot, and with difficulty regains his composure of mind. We his fellow-travellers carefully suggest topics of conversation till he had passed over the mountain."

From the constant mention of the road over the mountain, as the ordinary way to Llanthony, we infer, especially as the travellers were on their journey to Ross, that the valley was at that time impassable by the course of the Hondy down to Llanhiangel Crucorney (the church of the angel with the horn, i. e. St. Michael,) near to which village access is now obtained to it; and this difficulty perhaps arose from the thick woods and morasses mentioned above, as choking up the bosom of the vale of Ewyas.

Robert resisted to the last by appeals to the king and the officers of state, but without success. He was elected bishop of Hereford, and consecrated at Oxford by William Corbel, archbishop of Canterbury, A.D. 1131. The day of his consecration is fixed for the third day of the calends of July by a contemporary writer, the Worcester monk, who continued the chronicle of Florentius to the year 1141. But Gervase in his *Acts of the Archbishops of Canterbury*, says he was consecrated in Rochester Cathedral. Wharton observes: "I think he was most probably consecrated on the calends of July, for that day, in this year, was a Sunday." The Waverley chronicler grossly errs in stating that Robert was nominated by the king, at Easter, 1133. He presided over the see of Hereford for sixteen years and nine months. Browne Willis, in his *History of Cathedrals*, says: "Robert de Betun succeeded Richard de Capella, who died at Ledbury, August 15, 1127; but Robert was consecrated June 19, 1131, (evidently a mistake for June 29, the third calends of July, and the festival of St. Peter, which tells against Wharton's suggestion). He died April 22, 1148, and was buried in Hereford cathedral, under an arch, bearing this inscription: "Robert de Betune, Episcopus Herefordensis, obiit, 1148." The bishop died, according to this biographer, "on the 16th calends of May, at Rheims, in the year 1148, when attending a council held in that city, under Pope Eugenius III." Walter de Gloucestre, in his chronicle of St. Peter's, Gloucester, thus notices the event:

“Itm̄ a° dñi m°cxlviij° Dilectus d° et hoīs Robertus de Betōn Ep̄ Hfordē ad concm̄ Remis pfects ibm̄que inf̄rmatus xvi° kk Maii ff̄ā vj° fest° paschat vita decessit at ipō ap° aliisq̄ plurib⁹ ar̄cpis et Epis confes⁹ atq̄ absolutus.”

“Also in the year of our Lord 1148, the beloved of God and men, Robert de Betun, bishop of Hereford, who had journeyed to the council at Rheims, and there fell sick, on the 16th kalends of May, the Friday after Easter, departed this life, having been confessed and absolved by the archbishop himself, and many other archbishops and bishops.”

But we have not yet done with Robert, in the history of Llanthony, although we have left him installed at Hereford, as we shall proceed to show. Robert de Braci was unanimously elected by the brethren to succeed the bishop of Hereford, as Prior of Llanthony. In addition to his merits, his name, coinciding with that of his predecessor, was accepted by the brethren as a good omen.

Upon the death of Henry the First, the kingdom was torn asunder by political convulsions. A deplorable picture is given of the state of the nation both by William de Wycombe and the monk of Llanthony. The extreme poverty of the people, their natural passions and cupidity, enlarged by their ignorance of the Christian faith, are represented as adding fuel to the fire. The church lost its support in the death of the king, and its guide in the death of the archbishop, which followed shortly after. Religious establishments were especially marked for plunder. The situation of Llanthony, in the midst of these troubles, was far from satisfactory. The Welsh border was left without protection; and even the quarrels of the Welshmen among themselves carried distraction, anxiety, and persecution into the peaceful vale of Ewyas.

Giraldus, at the close of the second chapter of his *Itinerary*, says: “Towards the east are the mountains of Talgarth and Ewyas. The natives of these parts, actuated by continual enmities and implacable hatred, are perpetually engaged in bloody contests.” Upon this passage Sir R. C. Hoare has the following note: “The dissensions here alluded to by our author, as subsisting between the inhabitants of these neighbouring districts, were perhaps the remains of those ancient heartburnings which subsisted between the native princes of Gwentland and Brycheinog, respecting the possession of the territories of Ystradwy and Ewyas, (the first comprehending

a part of the present hundred of Talgarth, and the hundred of Crickhowel, and the other extending into Herefordshire,) which was strongly contested between them in long and bloody wars, but was at last, by the mediation of Edgar, king of England, conceded to the former person. Mr. Wynne (page 58, edit. 1774) quotes an ancient MS. then existing at Llandaff, called *Cwtta Cyfarwydd o Forgannwg*, or a brief history of Glamorgan, in which Ystradwy and Ewyas are called 'the two sleeves of Gwent Uchoed.'

In the prosecution of one of these quarrels, at a time like that of civil war, when no check could be laid upon licentiousness and insult, the monk of Llanthony informs us of an event which occurred, in the following manner: "A neighbouring Welshman, when he and his family were terrified on all hands by the enemy's threats and weapons, and had no way to escape or hide himself, fled with his whole household to Llanthony, to seek refuge in that consecrated place; but his enemies pursuing him with inexorable malice, waylay him in the outward court," (between the hospitium and the church,) "and there furiously attack him. He flies with the women of his family into the innermost offices; the women seize the refectory, and are not ashamed to sing and profane that place with their light and effeminate behaviour. What could the soldiers of Christ do? They are surrounded without by the weapons of their enemies; arms are without doors, and frights within; they cannot procure sustenance from abroad to satisfy their hunger, nor can they attend divine service with accustomed reverence in consequence of the vain insolence of their ungrateful guests. Martha bewails, because she is not permitted to provide convenient entertainment; Mary laments because she is deprived of more holy repasts; and a great confusion arises in the monastery, together with a fear of the consequences of temptation."

To Robert de Betun, in his palace at Hereford, says W. de Wycombe, "the state of the kingdom was matter of great anxiety; but the condition of the house of Llanthony, fixed amongst a barbarous people, especially occurred to his thoughts, and vexed his mind. He hears that provision had failed them, that they are in a state of starvation; and that no convoy could safely reach them. He is full of grief, anxiety, and sorrow, as though he himself had murdered

them all, by his neglect, in not having anticipated the day of necessity while he had the power, by his supineness in not having provided for them, in the time of peace, a refuge for future troubles. He summoned the convent to him, he delivered to them his houses, a chapel, granges, cellars, and other necessary offices, and moreover, of his episcopal revenue he imparted as much as they required." The monk of Llanthony adds, there were some brethren who preferred dying of famine, or the sword, rather than desert their post, or leave the spot endeared to them by the holy ties of their conversion and profession; "so it came to pass that at no time the church of Llanthony was wholly deprived of the residence of some of the religious." For two years the main body of the brethren resided at Hereford, under the protection of the good bishop; and all this time the state of things grew worse rather than better, especially upon the border, where no law prevailed and no protection reached. In fact the aspect of affairs lowered down upon and threatened even the bishop's fortunes. He felt it would soon be necessary for him to fly from his palace and to seek refuge, as he actually did a short time afterward, amongst the houses of the religious, and in the fortified places of his diocese. His anxiety, therefore, increased for the safety of the brethren, whose case lay upon his conscience. In this dilemma he applied to MILO, EARL OF HEREFORD. This Milo was the only son to whom Walter, constable of England, had resigned his honours and possessions, when he professed at Llanthony. King Henry gave him in marriage Sibyl, eldest daughter of Bernard de Novo Mercatu, (Newmarch) with the honour of Brecon, to which was afterwards added the forest of Dean. He sided most strenuously with Queen Matilda against King Stephen, for which service she created him Earl of Hereford. (Rymer's *Fœdera*.) He was wounded by an arrow while hunting, on Christmas eve, in the year 1144, and was buried in the chapter-house of Llanthony, near Gloucester. His five sons were successively Earls of Hereford, and died without issue. His immense possessions were divided between his three daughters, Margery, Bertha, and Lucy; and by this division three powerful families were established upon the Marches. *Margery* married the third Humphrey de Bohun, to whom she gave as her dowry the earldom of Hereford, with its lordships, and the office of high constable of England.

Bertha married William de Breos, to whom she conveyed the lordship of Brecknock. *Lucy* married the Lord Herbert, who had with her the forest of Dean, and lands in England.

The bishop persuaded Milo, by reminding him of his father Walter's affection for the house of Llanthony, where his bones reposed, to succour the brethren in their extremity. The earl, yielding to the Bishop's importunity, assigned to them a piece of land called Hyde, and in the charter, Castele Mede, just outside the city of Gloucester, on the left bank of the river Severn. Here they commenced building a church, with money supplied them by the bishop, or saved by themselves from the wreck at Llanthony, or contributed by the faithful. The monk of Llanthony remarks the wonderful celerity with which they erected the structure. In the second year, according to William de Wycombe, from the time of the departure from Llanthony, the bishop transferred the brethren to Gloucester. "As an additional subsidy," says W. de Wycombe, "he gave them the two churches of Frome and Presteberie. Moreover, to the very end of his life he made over to them the town itself of Presteberie, with all its income." The Frome here mentioned must be Frome Bishop's, in the deanery of Frome, hundred of Radlow, and county of Hereford. A court baron for the See of Hereford is holden there occasionally, even now. In Browne Willis's edition of Ecton's Thesaurus, under the deanery, Frome, we have it thus mentioned. "*King's Books* 08 05 10 *Frome Bishop's, V. St. Mary. Pri. Llanthony Propr. Richard Hampton, Esq. Yearly tenths.* 00 16 07."

"Prestbury," Atkyns, in his History of Gloucestershire, says, "was so named because it was a town belonging to the priests." In Domesday book, "the bishop of Hereford held Presteberie, in Chiltenham hundred, in the reign of King William, the Conqueror." The bishops of Hereford erected a moated mansion in the parish. A *Quo Warranto* was issued 15 Edwd. I. when the bishoprick of Hereford was confirmed in its privileges of free-warren, court-leet, and yearly fair. In Ecton: "Prestburie V. St. Mary. Pri. Llanthony Propr."

The Colton MS. speaks of the admirable rapidity with which the church and monastery, called by the name of the former Llanthony, but dedicated in honour of the blessed Mary, the Mother of God, were erected at Gloucester.

In abbot Froucestre's "MS. Chronicle of the Abbey of St. Peter's, Gloucester," (not published) the following notice occurs:—

"Et viij k k Junii fundat̄ est priorat̄ Lanton̄ juḡ Glouḡ per dñm milonem constabulariū auct̄ anno di M^o C^o xxxvi^o."

"On the 8th of the kalends of June (May 25th) was founded the Priory of Llanthony near Gloucester, by the Lord Milo, Constable of England. A.D. 1136."

Simon, bishop of Worcester, and Robert, bishop of Hereford, dedicated it the same year.

"Speed," says Coxe, "confounds Llanthony in Monmouthshire with Llanthony in Gloucestershire, and asserts that the former was not founded before 1137." This important mistake has sadly puzzled antiquarians, and has led to confusion upon many points almost inextricable.

To proceed. The monk of Llanthony asserts that the name of the original Priory was given to the new one, to prevent any doubt, in after years, as to which was really the mother, which the daughter, which the church, which the cell. We conclude the argument upon this subject was rather hot in the days of our historian, for he says:—"It is true the patron did not give the site to the church of St. John in Wales; but he gave it to the monks belonging to that Church. And what constitutes a church? Not the stones, but rather the faithful professors in Christ; but I will give offence to no man; I stop my mouth, and will not say a word more." It is quite clear, however, the house at Gloucester was intended only to be a temporary retreat for the brethren till brighter days should dawn, after the civil tempests had passed away. Thirteen canons were always to be left at Gloucester for the performance of divine service, according to the rules of the order. Earl Milo insisted that the thirteen should be the choicest flowers of the fraternity. To this claim a demur arose, when it was agreed, they "should at least be very discreet and reputable, and such as of whom he should have no cause to complain." At first the conduct of the monks was most exemplary; "transplanted from the wilderness, they were not unmindful of their former religious course of life; and dispersed, far and wide, the fragrant odour of a good name."

But in the course of time, when Earl Milo and his family, as appears from the charters, began to enrich the new Llan-

thony with lands, churches, and wealth, in vast profusion, they were courted by the visits of the great; they fed delicately, and neglected their duty and their reverence to their vows; they no longer regarded the primitive profession of their mother church, but disparaged it, and refused to return. The unnatural and corrupted conduct of the fraternity seems to have made an impression upon the age, to their disadvantage. Giraldus, speaking of the daughter, bitterly remarks;—"and I wish she had never been produced." And again:—"As if by divine providence, and through the merits of the saints, and prayers of those holy men, (of whom two lie buried before the high altar,) it were destined that the daughter church should be founded in superfluities, whilst the mother continued in that laudable state of mediocrity, which she had always affected and coveted."

We place the death of Robert de Braci in the year 1137, for it is certain that, under his authority, the brethren settled in Gloucester; and William de Wycombe, the fourth Prior, and biographer and chaplain of Robert, bishop of Hereford, occurs in that year as Prior. Robert de Braci was buried in Llanthony, Gloucester. The bishop of Hereford obtained from the Apostolical See, a confirmation, by a decree of Popes Eugenius and Lucius, of the superiority of the church of St. John the Baptist in Wales, over the church of St. Mary at Gloucester. He also bestowed upon the new Llanthony a territory called Mora, upon condition of its receiving into its bosom twenty brethren, who had attempted to establish a monastery in a wooded and barren tract of country, but failed, and were driven out by famine. They laid their case before the bishop, who, in this manner, negotiated for their reception into Llanthony.

William de Wycombe is described by the monk of Llanthony "as a man adorned with many virtues, but a little too austere." While he presided over the fraternity, the work of desertion and spoliation commenced, which was continued for seventy years, more or less; until the ancient mother church became nothing more, in fact, than a refractory cell to the luxurious daughter at Gloucester. It may, perhaps, be as well, in this place, to copy from the monk of Llanthony's pathetic description, the progress of neglect and desolation:—"When the storms were blown over, and peace was restored to church and state, and every one might go safe about their

own business, then did the sons of the church of Llanthony at Gloucester tear up the bounds of their mother church, and refused to serve God there, as their duty required. For they used to say, there was much difference between the city of Gloucester, and the wild rocks of Hatyrel; between the river Severn, and the brook of Hodani; between the wealthy English, and the beggarly Welch; there, fertile meadows; here, barren heaths; therefore, elated with the luxuries of their new situation, and weary of this, they declaimed against it as a place unfit for a reasonable creature, much less for the religious. I have heard it affirmed, and I partly believe it, that some of them said in their light discourse, (I hope it did not proceed from the rancour of their hearts,) that they wished every stone in this ancient foundation were a stout hare. O they have sacrilegiously said, (and by their leave I will out with it,) that they wished the church and all its offices sunk in the bottom of the sea. They have usurped all the offices of the church, and lavished them at their will. There, they have built lofty and stately offices; here, they have permitted our plain ancient buildings to go to ruin. And because it would be a most shameful thing that a monastery so ancient, so long accustomed to religious worship, and endowed with great possessions, should be deserted; therefore they send hither their old and useless members, who can be neither profitable to themselves, nor to others; who might say with the Apostle,—‘We are made the scum and outcast of the brethren.’ They permitted the monastery to be reduced to such poverty, that the inmates had no surplices, and were compelled to perform the offices of the church against the custom and rules of the order; sometimes they had no breeches, and could not, with decency, attend divine service; sometimes one day’s bread must serve for two, while the monks at Gloucester enjoyed superfluities, wherefore they were often called prebendaries, and not monks or canons. Divine service was not regularly observed with us, either in church or refectory, as it ought to have been; and if any took the liberty to reprehend them, because they allowed us no better maintenance for observing our vows, they would but excite their anger and ridicule, but no amendment would follow. When these complaints were repeated, they have answered,—‘Who would go and sing to the wolves? Do the whelps of wolves delight in loud music?’

They could even make sport, and when any person was sent hither, would ask,—‘What fault has he committed? Why is he sent to prison?’ Thus was the mistress and mother-house called a dungeon, and a place of banishment for criminals.

“Notwithstanding the church was thus shamefully and cruelly oppressed, many respected her with the affection of a son; yet none ventured to stand up in her behalf—none dared to open their mouths or to complain; if any one presumed to murmur he was punished as a heinous delinquent; all therefore tamely acquiesced, while God, by His just will, though unaccountable to us, permitted the library to be despoiled of its books, the store-house of its silk vestments, embroidered with gold and silver; of its deeds and charters; and the treasury of all its precious goods. Whatever was ornamental or valuable in the church of St. John was carried away to Gloucester, without remonstrance; even the bells, which from their great weight were difficult of removal, were transported to the same place. Lest this church should not be sufficiently tried and purified by affliction, these persecutions, like the captivity of Babylon, lasted seventy years, and vexed innocent souls with every variety of sorrow.”

William of Wycombe feebly interposed his authority, if at all, to check the unnatural proceedings of the brethren. Giraldus accuses him plainly of lending a helping hand to the work of spoliation, and visits this sin with divine judgment upon himself and his immediate successors; the monk of Llanthony also imputes the troubles which afterwards overtook William, to the “share he had in taking away the goods from the church of St. John.” The words of Giraldus are these: “It seems worthy of remark, that all the Priors who were hostile to this establishment died by divine visitation. William, who first despoiled the place of its herds and storehouses, being deposed by the fraternity, forfeited his right of sepulture amongst the Priors. Clement seemed to like this place of study and prayer, yet after the example of Eli the priest, as he neither reproved nor restrained the brethren from plunder and other offences, died by a paralytic stroke. And Roger, who was more an enemy to this place than either of his predecessors, and openly carried away every thing which they had left behind, wholly robbing the

church of its books, ornaments, and privileges, was struck also with a paralytic affection long before his death, resigned his honours, and lingered out the remainder of his days in sickness."

William de Wycombe, however, it should be remarked, was not deposed, but *resigned*. The cause of his resignation was this. Milo, earl of Hereford, if he caressed the Church with one hand, persecuted it with the other. According to the monk of Llanthony, he tyrannised over, and laid violent hands upon, the property and persons of ecclesiastics, and was visited with the heaviest censures of the Church, by Robert, bishop of Hereford. After the death of Milo, William wrote a narrative, entitled, "The whole Tyranny and Malicious Proceedings of the Earl, and his Excommunication from the Stock of Christ." The monks complained to Roger, then earl of Hereford, and eldest son of Milo, of William's austerity and implacable manners. The earl, exasperated by the pamphlet, flew into a violent passion, and with many blasphemous expressions and oaths, swore he would never enter the monastery again, while that man was Prior; at the same time vowing he would reduce to ashes the monastery and all its contents. The Prior yielded to the power he could not resist, and, resigning into the hands of Roger his dignity and place, retired to Freme, where he died.

A MS. authority mentions the event in these terms:— "Some years afterwards, he (W. de W.) became an object of hatred to Roger, earl of Hereford, patron of the abbey, for having written a certain composition, in which he pulled in pieces the character of his father Milo; and was also obnoxious to his monks, on account of his excessive austerity. For these reasons he was compelled to resign, and passed the rest of his life in contentment at Freme, (apud Fremam,) in the companionship of a single canon."

CLEMENT, the Sub-Prior, (temp. Henry II.) was elected in the place of William, and was the fifth Prior of Llanthony. The monk of Llanthony, who boasts himself to be "his son and ardent admirer," can hardly find terms to express his sense of his acquirements as a scholar, his ability as a divine, and his devotion as a christian. He set about a reformation at Gloucester, both in the discipline and services; and by his tact and good management, placed his monastery, for exactitude of duty, upon a footing with the first institutions

in the country. He retained, also, a great affection for the mother-church, and attempted to raise her, in the opinions of the fraternity, from her prostrate condition. Every year, therefore, he obliged the whole community, thirteen monks with the Sub-Prior excepted, who were left at Gloucester, to migrate with him to Llanthony in the vale of Ewyas, and spend several months in that retirement. This good work, however, was not accomplished without great resistance and dissatisfaction; and, at the last, wearied out with the importunities and remonstrances of the disaffected, he desisted from exacting the unwelcome but laudable custom, with the emphatic words:—"We shall all go to Hell for the sake of St. John." In his old age, he was the victim of nepotism; and upon his death was buried in his monastery at Gloucester.

The Cotton. MS. mentions ROGER DE NORWICH, the sixth Prior, whom Giraldus stigmatises, as the greatest enemy to the mother-church. "Roger de Norwich, Sub-Prior of the place, succeeded Clement. He, in extreme old age, was seized with paralysis, and attached to himself a certain clergyman of great reputation, at that time living at Bristol, in the service of Robert Hardyng, and famous for his knowledge of medicine, whose name was Galfridus de Henelawe. He enriched him with very large gifts, and keeping him near his person till the day of his death, which happened on the 17th kalends of November, (October 16th) 1178, treated him with singular affection, and upon his death-bed nominated him his successor." Galfridus de Henelawe, the seventh Prior, obtained the office upon the death of Roger, which he held till he was consecrated Bishop of St. David's, A.D. 1203.

The names of the Priors after Galfridus are added in a more modern hand, and are with reason considered to be suspicious.

The catalogue, arranged by Browne Willis from Wharton and other collections, differs in some respects from the Cotton. MS.

COTTON. MS.

William, 1st canon.	Martin, 8th Prior.
Ernisius, 1st Prior.	Roger de Godestre, 9th Prior.
Robert de Betun, 2nd Prior.	Walter, 10th Prior.
Robert de Braci, 3rd Prior.	Stephen, 11th Prior.
William, 4th Prior.	Philip, 12th Prior.
Clement, 5th Prior.	David, 13th Prior.
Roger, 6th Prior.	Thomas, 14th Prior.
Godfrey, 7th Prior.	

BROWNE WILLIS.

1. Ernisius. 1108.
2. Robert de Betun. (1131. Bishop of Hereford.)
3. Robert de Braci.
4. Will. de Wycombe, an. 1137.
5. Clement, temp. Henry II.
6. Roger de Nowich. 1178.
7. Geffry de Henelaw. 1203. Bishop of St. David's.
8. Matthew. 1214. Abbot of Bardenev, Lincoln.
9. John. 1218.
10. Godfrey. 1210. Resigns 1251.
11. Everard.
12. Martin.
13. Roger de Godestre.
14. Walter. 1285.
15. John de Chaundos. 1289.
16. Stephen.
17. Philip or Peter.
18. David.
19. Thomas de Gloucestre.
20. John. 1310. 4 Edw. II. (Here there is a chasm.)
21. Simon Brocworthe.
22. Edward St. John. } dates unknown.
23. William Charitons. }
24. William de Penebary.
25. Thomas Elinham.
26. Henry Dean, temp. Edw. IV., Bishop of Bangor, and 1502 Archbishop of Canterbury.
27. Edmund Forest. 1513.
28. Richard Hempsted, whom A. Wood calls Hart. 1534. He signed the king's supremacy in September, 1534, with William Nottingham and twenty-one others, and the surrender May 10th, 1539, with the like number of monks, and obtained a pension of £100 per annum.

Llanthony Priory in Wales, after the death of Clement, the fifth Prior, never recovered its dignity, but fell into contempt and ruin. In the reign of Edward IV. a royal licence was issued "to unite the Priory of Llanthony the first, in Wales, and the Priory of Llanthony near Gloucester." It recites how the Priory of St. John the Baptist has been wasted, destroyed, and ruined in their houses and possessions, to that degree by often and sudden assaults and expulsions of the Priors and religious men residing in that place, and by divers secular persons who were farmers by their estates, in-somuch that divine service, and all regular observance of their order did cease. "And whereas, John Adams, Prior of

the said Llanthony, as we are duly informed, has wasted and destroyed the profits, revenues, and emoluments of the said Priory, and daily more and more does waste and destroy the same, and does keep and sustain in the said Priory not above four canons besides himself, who lead no very good lives; and all divine worship, hospitality, and other works of piety and charity, which ought and were heretofore performed and observed, according to the intention of the first foundation, are now wholly neglected and omitted and we, observing the prudent government of those religious men, the regular canons, the Prior and convent of the Priory and monastery of the Blessed Mary of Llanthony near Gloucester have given and granted to our beloved in Christ Henry Deen, Prior, &c., and to the convent of the said place, &c., the right of patronage and advowson of the Priory, or conventual church or monastery, of St. John the Baptist, of Llanthony the first, aforesaid; and also the said Priory, with all the members, cells, churches, chapels, lordships, manors, lands and tenements, whether in England, Wales, or Ireland, being parcels of the said Priory, &c., to have and to hold the same, &c., in pure and perpetual alms for ever, in consideration of three hundred marks, into our hands, already paid. . . . And we farther grant by these presents that the said Prior and convent, and their successors, of Llanthony near Gloucester, may procure the church conventual of St. John the Baptist, of Llanthony the first, in Wales, &c., to be united, annexed, consolidated, and appropriated to them, &c., to their own proper use . . . for divine service, and to pray for us and Elizabeth our dearest consort, and for our souls after death, &c. And also that the said Prior of Llanthony near Gloucester, and the convent, &c., shall for ever appoint and sustain, at their own cost and charges, in the said Priory of Llanthony the first, in Wales, one Prior donative and removable at the will and pleasure of the Prior of Llanthony near Gloucester, for the time being, and four canons, to perform masses and other divine offices for ever, in the said Priory of Llanthony the first, in Wales, and to administer the sacrament to the parishioners in that place, if not disturbed or hindered from it, by any rebellion or open breach of the peace," &c. &c.

It is highly probable that when this union took place, a certain portion of the property belonging to Llanthony in

Wales was reserved for the sustentation of the Prior and brethren there, for the two houses are separately valued at the Dissolution; that at Gloucester, according to Dugdale, at £648 19s. 11d., according to Speed, at £748 0s. 11½d.; this in Monmouthshire, according to Dugdale, at £71 3s. 2d., according to Speed, £112 1s. 5d.

John Ambrus was then Prior of Llanthony the first, and with John Neleand, and three others, subscribed to the supremacy in 1534.

III. POSSESSIONS OF LLANTHONY.—The inheritance of Hugh de Lacy, augmented by the forfeited lands of his eldest brother Robert, descended, in default of his issue, to his two sisters, Emmeline, (Ermaline,) who died childless, and Emme, who married some one unknown. She had a son, named Gilbert, who took the name of his mother, DE LACY. A second Hugh de Lacy was the son of Gilbert. He adhered stedfastly to Henry the Second, rendered important services in the conquest of Ireland, obtained a grant of the whole territory of Meath, with all things belonging to it, and was married in Ireland, A.D. 1185. He gave lands and churches in Ireland to the Priory of Llanthony in Wales. "The church of Calph, with the tithes of Commgerie and Dunverielavy; the church of the town of Marmeri, with the tithes of the fishery; the church of Anye, the church of Valle Clonelewy, the church of the town of Oggary in Meath, the church of Strathmolin, and the advowson of the vicarage of Lilleu; the church of Kilmessan, the church of Kilculy, the church of Delvene, the church of Kilimethe, the church of the town which did belong to Reginald de Turberville, the church of Kilcarwarn, the church of Dunboyne, the church of Rathbegan, the church of Kilbray, and the church of Dumrath, and the land of Balibin, and the land which Gilbert the Cornishman held in the honour of Rashowth."

This Hugh de Lacy had two sons, Hugh de Lacy the third of that name, who died without issue, and Walter de Lacy, who confirmed the grants above mentioned, and added, moreover, the church of our Lady at Drogheda, in Ireland. Besides, he gave "all the valley with all its appurtenances, in which the church of St. John Baptist, of the first Llanthony, is situated; to wit, on one side of Kenentesset, and and Askareswey, and by Ruggewey to Antefin; and on the side of Hatterell from the land of Seisil, the son of Gilbert,

by Ruggewey to the bounds of Talgarth." This he gave in the amplest manner possible, to the Prior and canons, with the power of holding courts, and with jurisdiction upon all offences, of whatever kind, whether against person or property; and he adds: "I grant that they shall have a gallows to belong to their court of justice, and to do justice in what part of their lands they shall think fit." He assigned also to the Priory full common of pasture in Wrynen, and for their swine in the wood of Mascoed, within the lordship of Ewyas. He married Margaret, the daughter of William Breos, of Brecknock, and Maud de St. Valery his wife, and died A.D. 1241, according to Matthew Paris: "Vir inter omnes nobiles Hiberniæ eminentissimus."

We have said before, that in default of issue from the five sons of Milo, earl of Hereford, founder of the Llanthony Priory at Gloucester, his estates were divided among his three daughters, the third of whom, Lucy, married the Lord Herbert; their issue was Peter; of Peter, Reginald; of Reginald, John. John, Fitz-Reginald, Lord Herbert, by his deed, granted to "the Prior and canons of the first Llanthony, a right of free pasture for their horses throughout all his lands in Wales, except in his park already enclosed; and also to go and *take fish in the Mere.*"

The *Mere* here mentioned is called Llyn Savaddon, Breinaumere Llangors, and Tal y llyn Pool. It is the largest sheet of water in South Wales, and only inferior to Bala in extent throughout the whole of Wales. A pathway still exists over the mountains between Llanthony and the Mere, by which the monks were accustomed to bring their fish. The tradition, common to many lakes, that it has swallowed up an ancient city, of which the remains may sometimes be seen, is still believed. Sir R. C. Hoare quotes the following lines from the monk of Chester:

Ad Brechnoc est vivarium,
Satis abundans piscium,
Sæpe coloris varii
Comma gerens Pomœrii,
Structuras œdificii,
Sæpe videbis inibi.
Sub lacu cum sit gelidus,
Mirus auditur sonitus,
Si terræ princeps venerit,
Aves cantare jusserit.

Statim depromunt modulos,
Nil concinunt ad cæteros.

These lines refer to the marvels for which the lake is celebrated; first for the sub-aqueous city; secondly for the acclamations with which the waterfowl, very numerous on its bosom, salute the genuine prince of South Wales; and thirdly for the reverberating sound made by the crashing of the ice in the winter. Giraldus has treated us with an anecdote upon the second marvel, (in cap. ii. *Itin.*) dressed up in his usual agreeable style, greedy of the wonderful, and most simple in the narrative. Leland says: "Llin Sevathan is a iii. myles by south south est from Brekenok. It is in bredth a mile, and a ii. two miles of lenght, and wher, as it is depest a xiii. fadom. . . . At great windes the water doth surge ther mervelusly. . . . After that it is frozen, and with thaue begynnith to breeke, it makith such a noise that a man wolde thinke hit a thunder. It berith as the principale fische a great numbere of bremes, and they appere in May in mightti sculles, so that sumtime they breke large nettes; and ons frayed apereth not in the brimme of the water that yere againe. It bereth also good pikes, and perches in greate numbere. Trowtes also and chevyns by cumming in of Llevenny. Menne fische there uniligneis, and they be very narrow." — Leland's *Itin.* p. 70, vol. v. fol. 69.

As we have Leland before us, we may here quote the short notice he gives of Llanthony: "Nanthonddye (Llanthonddye — Llan Nanthondy) a Priori of blake chanons (suppressid) stondith in the vale of Ewias (ther caullid Honddye Slade) xiiii. miles from Brekenok. But it is a nother Honddye then that cummith to Brekenok. This Priori was fair, and stode betwixt ii. great hilles." — Vol. v. p. 69.

King Edward II. gave a charter reciting and confirming the grants and concessions of Walter de Lacy, and John Fitz-Reginald, and permitting the privileges which had fallen through desuetude to be resumed upon payment of a fine.

The following is the list of charters preserved in Dugdale's *Monasticon*, from which the extracts above have been taken:

1. The charter of Milo, constable of Gloucester, recounting the lands and tithes he had given on the day of the dedication of the church at Gloucester, and subsequent grants made upon several occasions.

2. The charter of King John, reciting the grants of

benefactors to the church of the blessed Mary and St. John Baptist, and the canons regular of Llanthony, and confirming the same, signed the 30th of July, in the first year of his reign (1199).

3. The charter of Walter de Lacy, reciting and confirming divers charters and lands in Ireland, given by his father Hugh to Llanthony in Wales.

4. The charter of King Edward II., reciting and confirming the grants and concessions of Walter de Laci and John Fitz-Reginald, and renewing their lapsed privileges. Signed the 26th day of January, in the 18th year of his reign (1325.)

5. A licence from King Edward IV. to unite the Priory of Llanthony the first, in Wales, and the Priory of Llanthony near Gloucester.

The chapter of St. David's sent letters to the Prior of Llanthony and his brotherhood (A.D. 1200 *circa*) as members of the church of St. David's, not to interfere in the election of Geoffrey, Prior of Llanthony, to the vacant see, pending the appeal of Giraldus Cambrensis to Rome, for the assertion of the rights of the metropolitan see of St. David's, and for the ratification of his own election.—Sir R. C. Hoare's *Life of Giraldus*, p. xxxiv.

Llanthony had to pay annually 20lbs of wax (*ceræ*), or 10s. to the cathedral church of St. David.

A charter, in the British Museum, of Edmund Mortimer, earl of March, recites and confirms Walter de Lacy's charter, "de valle in quâ ecclesia de Lantonîa sita est," "concerning the valley in which the church of Llanthony is situated;" the manors of Cwmyog, Walterstow and Newton, together with the rectories of Clodock, Cwmyoy, and Llan-silow, are especially mentioned as having been conveyed to Llanthony.

The lordship of Ewyas was included in the Welch Marches. The castle stood in the parish of Clodock; scarcely a trace of it now remains.

The derivation of the word Ewyas is from Gwyas, or Gwias, signifying, in the British language, "a place of battle;" and describing, in all probability, the turbulent state of warfare in which the district was always plunged, owing to the clannish and family quarrels of the British among themselves, even before they contested with the Norman Baron, upon that spot, the pass into the mountainous counties; the citadel of their freedom.

According to the Taxatio of Pope Nicholas, *circa* 1291, the Prior of Llanthony had as follows:—

Tax: Eccles: Pap. Nicholai. p. 170.

HEREF' TEMP'.

Bona Tempal' Prior' Lanton' p'me.

	£	s.	d.
Idem h'et apud Fabyleye duas caruc' tre p'c' cuj' fb'.....	0	13	4
De p'to octo acras p'c' acre	0	0	6
De ann' redd'	3	0	0
T'a molend' p'c'	3	0	0
Ite' id' h't apud Fromã tres caruc' terre p'c' cuj' fb'	1	0	0
De redd' ass' ibid' cu' opaçõibus custum'.....	6	0	0
De uno molend'.....	1	0	0
De uno colubar'.....	0	2	0
De finibus & pquis'	0	10	0
Ite' id' p'cipit apud Webbele de redd' an'	0	6	6
De quad' pens' ibid'	0	3	0
It' idem h't apud Moneketon quatuor caruc' terre cuj' fb'	0	12	6
De reddit' ann' ibid'	3	13	4
Duo molend' aquatica p'c' cuj' fb'	1	5	0
De p'to sex acras p'c' cuj' fb'	0	0	6
Ite' id' habet apud Hodenac' piscar' que valet per annu'... ..	2	0	0
Ite' id' habet' ap' Erdeshop de redd' ann'	2	0	0
Ite' h't unum molend' ext' Hereford apud la Mare p' c....	0	13	4
Ite' idem p'cipit de quodam gurgite ap' Hodenac in Epis- copatu Hereforden'	13	6	8
Item de redd' ass' ap' Heref'	0	1	0
S'm ^a	45	9	0
Decima	4	10	10½

Do. Do. p. 283 LAND' TEMP'.—Prior de Lantony in Wall'

het. apud Bergaven' de annuo redd'.....	0	5	0
Et unam libr' pipis vel.....	0	1	0
S'm ^a	0	6	0

Tanner, in his *Notitia Monastica*, p. 328, gives the valuation of Llanthony, in Wales, 26 Hen. VIII., thus:—

£87	9s.	5d.	MS. C.C.C. (Corpus Christi, Cambridge.)
99	19	0¼	Dugdale.
71	3	2	Speed.
112	0	5	Summa inde, MS. Val.

The site was granted 38 Hen. VIII. to Nich^r Arnold.

In the records of the First Fruits Office the total value is £79 3s. 2d., clear value £71 3s. 2d. In Stevens's *Supplement* the summa inde is £112 0s. 5d. (as in MS. Valer.) and summa clara, as in Dugdale, £99 19s. 0¼d.

But in a note appended to the last edition of Dugdale, the following is given as the correct valuation:—

Llanthonia Prioria:		
Will. Ambrose, Prior.		
Valet in temporal et spiritual	£112	Os. 5d.
Reprisæ.....	12	1 4½
Et remanet ultra de claro valore.....	89	19 0¼

(*Dugd. Monast.*, vol. vi., p. 570.)

Prioratus Llanthoniæ, in agro monumethensi.

Comput' ministrorum Dⁱ Regis temp Henr. VIII.

(*Abstract of Roll*, 31 Hen. VIII. Augmentation office.)

Llanthoniæ Primæ nuper Prioratus Cella Llanthoniæ Secunda.

Com' Monm' &c.	£.	s.	d.
Llanthonia—Situs et terr' dnical'	5	10	10
Comyowte—Maner' &c	47	2	0
Comyowte—Perquis' cur'	0	6	8
Staunton in Guenth—Redd' cust' ten'	2	7	4
Rubeum Castrum—Maner' cum rector'	5	10	0
Aburgevenny—Redd' ten'	0	1	6
Oldecastell—Frument' &c ..	2	12	0
Oldecastell et Waterston—Firma rectoriarum	0	17	6
Comyowte S. Martin', Ewyas Lacy S. Cleddoc', Trewyn Capell' S. Martin'—Firma x ^{mar} '	12	0	4
Foxley—Maner'	5	3	0
Newton—Maner'	3	3	6
Houghton—Firma prat'	0	6	2
Widmarchstrete—Firma ten' mol' &c.....	1	10	0
Edersley—Firma rector'	7	0	0
Ouldecourte—Firma rector'	3	6	8
Rolleston Llancillo—Firma x ^{mar} '	0	13	4
Newton—Firma rector'	0	13	4
Kenderchurch—Firma rector'	0	16	8
Penparke Snotherhill—Portio x ^m '	1	15	0
Feotheck—Portio x ^m '	0	12	2
Whitewall—Portio x ^m '	0	4	0
Oulgham—Portio x ^m '	1	5	8
Trewyn in Ewyas Lacy—Portio x ^m '	1	3	4
Longa Villa in Ewyas Lacy—Portio x ^m '	2	6	8
Netherstfeld—Portio x ^m '	1	10	4
Fossecombe in Ewyas Lacy Portio x ^m '	1	5	8
Burybarne in Ewyas Lacy—Portio x ^m '	2	11	4
Trelandon in Ewyas Lacy—Portio x ^m '	0	14	0
Overbrinsop et Netherbrinsop—Portiones x ^m '	1	17	4
Yasor—Portio x ^m '	1	17	4
Stretton—Portio x ^m '	0	7	0

IV. ARMS OF LLANTHONY.—In the last edition of Dugdale's *Monasticon* the arms of Llanthony are given as follows:

9

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5
3
3
3

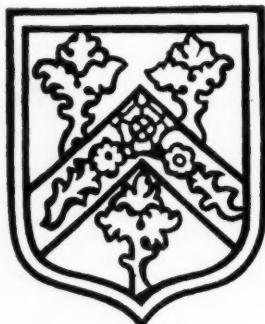
ARMS OF LLANTHONY.
Found at Broombarrow

D



ARMS OF LLANTHONY.
From the Mayor's Chapel Bristol.

E



B

ARMS OF LLANTHONY.
From Gloucester Cathedral



C

ARMS OF LLANTHONY.
From Broombarrow Church, Gloucestershire.



Party per pale AZURE and PURPURE, on a chevron ARGENT between three oak branches ARGENT, three marigolds PROPER. But Thomas Niblet, Esq., of Harefield Court, near Gloucester, has kindly communicated some drawings and remarks on this subject, from which it may be inferred that the correct blazon is thus, viz.: Per pale ARGENT and GULES, on a chevron ARGENT, between three oak branches PROPER fructed and stemmed OR, a rose between two pinks PROPER. The editors of Dugdale observe:—

“An impression of the Common Seal of this House is in the Chapter House, Westminster; it is apparently from the identical matrix used by the Canons of Llanthonià Secunda, and is attached to the same kind of instrument, viz., the acknowledgment of supremacy, 1534.”

V. ARCHITECTURE AND RUINS OF LLANTHONY.—Before attempting to describe the present architectural appearance of the building, we must draw attention to a singular passage in Giraldus Cambrensis, respecting the nature of the stone employed in facing the structure. He says:—“It is a remarkable circumstance, or rather a miracle, concerning Llanthoni, that although it is on every side surrounded by lofty mountains, not strong or rocky, but of a soft nature, and covered with grass, that Parian stones are frequently found there, and are called free-stones, from the facility with which they admit of being cut and polished; and with these the church is beautifully built. It is also wonderful, that when after a diligent search all the stones have been removed from the mountains, and no more can be found, upon another search, a few days afterwards, they reappear in greater quantities to those who seek them.”

The geological science of the nineteenth century happily comes in aid of the credulity and ignorance of the twelfth. There are several beds of a conglomerate limestone, alternating with the regular measures of the old red sandstone, of which the Hatterell hills are formed. These beds are, in some places, of a bluish colour, and are very dense, and susceptible of a polish. They are irregular in their extension, thinning out considerably as they run along the hill face, and disappearing altogether at intervals. Some of the dense portions will take a most exquisite polish; others are marlaceous, but all form lime of a greyish brown colour, possessing very little outcast.

The Priory is built of a pure siliceous gritstone, of a greyish tint, the beds of which are discovered in the old red sandstone. The quarries out of which the material was hewn, are said to be about two miles above the church, on the face of the hill. It is remarkable that the angles of the masonry are not rounded off, but remain as acute as at the very hour when they were cut out. The walls are grouted with mud and very little mortar; hence the mass of the building settled in the course of time, cracked, and fell into ruins; the outer courses, however, are cemented with excellent mortar, and the jointing is perfect.

Llanthony was built between 1108 and 1136, but much nearer the former date than the latter; for it was abandoned for Gloucester at the period last mentioned. We know it flourished in all its glory under Robert de Betun, and we may fairly, all circumstances considered, fix the date of its completion not later than the year 1115. The date of the cathedral of Llandaff is A.D. 1120. Sir R. C. Hoare observes:—"On a careful examination and comparison of this cathedral (Llandaff) with the abbey of Llanthony, in Monmouthshire, which was built about the same time, (and though richer in its ornaments bears a great resemblance to Llandaff, as to its general architecture,) we have evident proofs that the Saxon and Gothic orders, or the round and pointed arches, were adopted indiscriminately to doors and windows in the same buildings, about the beginning of the twelfth century." There is no doubt Llanthony is one of the first, if not the very first instance in this country, of the transition state of Norman into early English.

The principal remains belong to the conventual church; the offices have almost disappeared, although some traces may still be made out. The church was built in the form of a Roman cross, and, as far as can be ascertained, was of the following dimensions:—

EXTREME LENGTH OF CHURCH from E. to W., 212 feet. WIDTH OF NAVE, 28 feet.

TRANSEPTS. N. to S., 36 feet. E. to W., 24 feet each.

LENGTH OF CHURCH ACROSS THE TRANSEPTS, N. to S., 96 feet.

SIDE AISLES. Width, 10 feet.

CHOIR. E. to W., 72 feet. N. to S., 28 feet.

BELL TOWER. 24 feet square; interior height, 63 feet, at present.

LADY CHAPEL. E. to W., 37 feet. N. to S., 25 feet, as far as can be traced.

ORATORY. E. to W., 24 feet. Height, 15 feet 8 inches. N. to S., 10 feet 10 inches.

CHAPTER HOUSE. E. to W., 64 feet. N. to S., 26 feet 5 inches.

DESCRIPTION OF THE STATE OF THE RUINS.

The west entrance is flanked by two low square massive towers; the one on the south was fitted up by Colonel Wood with apartments for the grousing season, and is covered in with a sloping roof; the abbot's lodging, which joins on to the south side, is also turned into a dwelling house for the steward of the estate. The stone staircase is perfect in the south tower, but broken in the north. The staircases were lighted by five chinks. Each tower, on the outward face, is divided into stages by bold string-courses; the base is beveled off, and the ground story is broad and plain. The second and third stages are ornamented, arcade fashion, on the side next to the west window; the arches are pointed. The central compartment in each successive stage recedes. In the lowest story, two pointed windows have been disfigured by modern innovation; in the centre of the second story a beautiful example of the round-headed Norman window remains perfect, the depth of the wall; the dripstone over it is plain in the north tower, but in the south is terminated by two corbel heads. The third story is ornamented with a double, long, lancet-shaped, blank window, of great elegance and design; the pointed heads spring from triple shafts with plain Norman capitals.

Between these towers, thus ornamented so as to correspond, stood the great west window, over the principal entrance. In the year 1800, Sir R. Colt Hoare remarks, "the western front still retained its exterior elegance; in 1801, one of the fine windows gave way, and in the year 1803, I was a mournful eye-witness, not only of the total downfall of the three windows which composed the principal ornament of this front, but of some modern architectural innovations, highly injurious to the picturesque appearance of this venerable structure." From a drawing in 1808, preserved by Coxe, it was a triple-pointed window. Now nothing remains but the lofty shafts against the towers, with the main capitals, out of which sprung the arches of the windows. All else is but a blank space; the door-way below is disfigured, as Sir R. C. Hoare hints, by a modern hand.

Joining on to the south tower there is a round-headed deep window with a broad trefoiled head, belonging to a plain vaulted chamber, called the Prior's lodgings. This chamber abuts upon the church and commences the conventual buildings.

Entering by the west, you see the interior of the whole church. The nave was separated from the two aisles on each side by eight obtusely pointed arches, supported upon massive pillars, square, without capitals, the bases ornamented with ogee mouldings; a round moulding, deeply let in, runs from the base entirely round the arch to the base on the opposite side.

The arches on the north side still stand perfect; on the south, four only remain, and these imperfect, two at each end of the nave; the central arches of the eight fell in the year 1837, on Ash-Wednesday, without any external notice; the family were at dinner; had they fallen a few minutes sooner some one must have been killed. The pressure of the clerestory windows, which on this side were destroyed, as upon the other, overweighed the arches beneath, and forced them in. The four remaining are in a very tottering condition, and would have fallen if Mr. Webb, the steward, to whom the building is much indebted for its preservation, had not built up some rude, but well-intentioned buttresses, which, however much they may disfigure, are essential to the strengthening of the remains. He also ingeniously hooped with iron two of the pillars, and by the application of the screw, has managed to bring them back into their former position. The side aisles are completely down; but the termination of the north aisle, with the only specimen of the roof remaining, is to be seen in the north tower of the west front. Here there is also a long, deep, round-headed, Norman window, looking to the north. The arch at the end of the nave, next to the tower, springs from a corbel, consisting of three truncated pillars, with capitals. The bit of the roof of the aisle which remains is heavily groined, and formed by the intersection of round arches. The flat wall buttress, on either side of the tower, has at the top a square moulding, fluted, from which springs an arch, spanning the aisle, the only one of the series in existence; this is the most acutely pointed in the whole building, and gives us an idea of the character of the rest belonging to

the aisles. The arches are divided from what seems to have been a triforium, (for Coxe, who saw it when perfect, calls it, an "upper tier of Norman arches,") by a straight plain band. Between each arch is a corbel, formed of three clustered pillars, as before, with plain Norman capitals, and worked off to a point where the base should have been; six in number, and from these, evidently, the vaulted and groined roof sprung. Giraldus tells us, when he saw it, probably some fifty years after its completion, "the church was covered with lead, and had an arched roof of stone, and, considering the nature of the place, was not inelegantly constructed."

In the interior, above, nothing remains but a double window, pointed and elegant, which seems to have formed the lower portion of the deep Norman recessed arch, through which the passage ran along to the bell-tower. This may be clearly traced from the exterior of the building.

A low, round-headed, plain door connected each aisle with its contiguous transept. The square bell-tower was supported upon four large and noble pointed arches, of which the west and the south, together with the sides above them, are standing, although there is reason to fear for the latter, from the pressure of the superincumbent building, which has shattered and bowed it out. Sixty years ago, the bell-tower was thirty-seven feet higher than at present, viz. sixty-three feet, as taken by an instrument; whence the entire height was, at first, one hundred feet exactly. The ruin now reaches but a short way above the dripstone of the roof. The west arch springs from a corbel of three stunted pillars, clustered, and terminating in a flower, the corbel on the opposite terminating in a square moulding of the ogee description. The gable in the western arch is pierced by two small plain Norman windows, and has a third narrow-pointed window in the apex. The staircase communicating with the belfry is lighted by a round-headed window. Mr. Wyndham, who was at Llanthony before the upper part of the towers fell down, tells us there was a tier of Norman arches above the dripstone, and a second of pointed arches again above these. He speaks of the tower as being beautifully lighted.

We conjecture there were several bells in this tower. As we have seen, they were carried away to Gloucester, when Roger de Norwich was Prior. Now in Walter de Froucestre's

chronicle, we find this entry: A.D. 1301, "On the first day of April, being Easter eve, the church of Llanthony, near Gloucester, was entirely burnt to the bare walls, together with its four belfries; nor did any bell remain which was not either broken or melted."

Nothing remains of the north transept but one side of the window. The south transept is lighted upon the south by a double Norman window, the moulding and shaft plain; each window eighteen feet by three; and above them in the gable a plain rose window, of which nothing but the circular rim exists. The effect of this composition, from its simplicity, is exceedingly imposing. A bold Norman arch, supported by a plain Norman corbel-pillar, with a cushion capital, communicates on the east from the transept with the Lady chapel.

One step from the tower leads into the choir; the roof was supported upon pillars, lofty, with Norman capitals; one on the south is perfect, and the base of the corresponding pillar is to be seen. The string-course runs over this pillar, and along the wall to the extremity of the choir. At the distance of eighteen feet, are traces of steps to the high-altar, flanked on either side by triple-pillars, clustered; the distance between these steps and the east window, is also eighteen feet. A long and exquisitely proportioned round-headed window lighted the choir on the north side, and is quite perfect, except that the masonry above it is gone, leaving the naked rim of the head standing alone, with an effect at once graceful and melancholy; the space on the south side points out where the corresponding window stood. A gap shows the place occupied by the great eastern window. "When Mr. Wyndham made the tour of Wales in 1777, the eastern front was standing, but is since fallen, and the design of it is now only preserved by the view engraven of it in his book." This is Sir R. C. Hoare's notice; it was gone in 1800, when he visited Llanthony. From Mr. Wyndham's drawing, it seems to have been a fine pointed window, with tracery in the head, and having two small Norman lights in the gable above. A few mouldings are still extant, and slender shafts with Norman capitals in the wall where it was inserted.

As you return from the east, you are struck with two windows in the bell-tower on the south side, in the second story. They consist of a round-headed arch, divided into two lights by a sturdy balustre standing in the middle of the

wall, and extending from its plinth to its capital, right through the centre to the top of the arch; beyond this, in the thickness of the wall, vestiges of a passage are discernible, which seems to have formed a gallery round the tower. A round-headed plain Norman door, the jambs being low pillars with cushion capitals, at the west end of the choir, on the south side, leads into the Lady chapel. The slight remains of the corbels, from which the roof sprung, are here more elaborate in their work than in any other part of the building. We had some difficulty in tracing out the foundation.

The chapter-house was built in contiguity to the south side of the south transept. On the north side of it a stable is inserted, which prevents accurate observation; in a calf-pen, however, we discovered the corresponding bases of the columns to the other unencumbered side. It seems to have been a spacious and elegant room, of an oblong form, lighted at the east and at the south, where is a deep recess, and traces sufficient to warrant the surmise that there were three Norman windows on that side. The south wall is ornamented and divided into four compartments by clusters of triple pillars, upon which the roof rested. The east end narrows in. Entrance from the west.

On the south of the church, between the transept and the chapter-house, is an oratory, with an engroined roof, in complete preservation. The central arch springs from a Norman corbel on each side, and two other arches from the angles of the building in the same manner. By their intersection the roof is formed. A deep Norman window is fixed in the east wall. The sides of the door consisted of two pillars, capitals flowers, bases ogee. South again of the chapter, a large space for a door-way, the side-pillars of which are partly standing, opens into the refectory. The slight traces still in existence defy any thing like accuracy of detail. A rude window, chimney, and vaults, broken in and filled with rubbish, show where the offices and kitchen lay. Beyond these is a splendid sewer, which has been mistaken by the neighbouring people to be the commencement of a subterraneous passage leading to Old Castle, under the mountains. The vivarium, or fish-pond, is east of the church, and a mountain rill still runs through it. The whole of the conventual building, together with a close, amounting to seven acres, was surrounded by a wall. South west, at some little

distance from the church, and divided from it by what is now a long meadow, stands the hospitium, and porter's lodge. At present it is a barn, and has been enlarged for that purpose. A fine pointed arch, under which was the entrance gate-way, still remains; the pillars upon which it rests are immensely strong; the capitals, Norman, rudely carved. Above this were apartments, lighted by two round-headed windows, in the north gable, and in the south gable by two windows with trefoil cusps, and one round-headed; an old fire-place above is also visible. The arches on the other side are blocked up with solid masonry. The porter's window, pointed, looks to the west. In the bay of the barn, and on a level with the ground, on the west side, is a window deeply set in the wall, pointed; and in a line with it a square open space, like the top of a buttery hatch, with a large flat stone below, whence probably the dole was distributed.¹

VI. THE DESCENT OF THE PROPERTY AFTER THE DISSOLUTION.—The site of the monastery was granted, at the dissolution, to Richard Arnold, called by Tanner Nicholas Arnold; auditor Harley purchased it from Captain Arnold, of Llanvihangel, and thus it came into the possession of the Oxford family. Lord Oxford sold it to Colonel Wood, of Brecon, from whom it passed into the hands of Walter Savage Landor, Esq., the author of "Imaginary Conversations," and remains in his family.

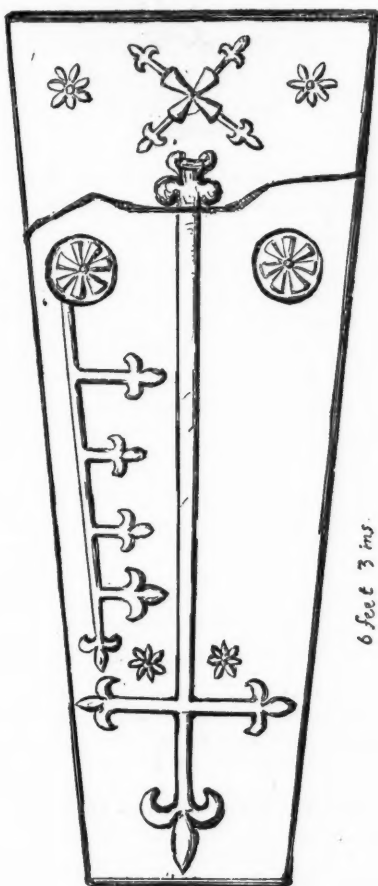
The ruins have been sadly plundered, neglected, and pulled to pieces, until the appointment of Mr. Webb to the stewardship of the property. He has done everything in his power to keep together what remains. So great was the indignation generally excited in the county, by the utter recklessness with which the building was abandoned, as it were a quarry, to any farmer who wanted building materials, (in which charge the proprietor himself was implicated,) that Mr. Landor thought it right to vindicate himself in a letter, written to Mr. Prout, in the following terms:—"Llanthony Abbey was much injured, while I was in Spain, in 1808, by taking down a part of the great tower, contrary to my orders. The doorway (west) had lost all its mouldings before I was possessor. One side fell down in the storm last winter. I shall be extremely unhappy if any of these dilapidations are

¹ Our view is a reprint from Coxe. There is a good view of the nave (interior) by Coney, in Dugdale's *Monast. Angl.*

attributed to my neglect or parsimony." Some gentlemen have subscribed to clear the choir and transepts of the rubbish with which they are filled, and to strengthen the ruins, where the further effects of dilapidation may be apprehended.

GEORGE ROBERTS.

VICARAGE, MONMOUTH,
MAY 16TH, 1846.



Coffin lid found at Llanthony.

DOCUMENTS RELATING TO THE TOWN AND
CASTLE OF HARLECH.



THE following documents are selected from the records concerning the affairs of Wales, amongst the archives of the kingdom, in London, and from the valuable collection of manuscripts at Porkington, in Shropshire.

The engraving given above of the Seal of the extinct corporation of Harlech is copied from a cast, the mould for which was taken from the least imperfect of the few impressions known to be extant of the original matrix, supposed to be lost. The impression from which the mould for this cast was made is upon the Seal to an original deed at Porkington, dated upon the 19th of March, 1 Elizabeth (1559), but from the character of the letters in the legend, the matrix must have been of much earlier date.¹

I.

GRANT OF THE OFFICE OF CONSTABLE OF THE CASTLE OF HARLECH
TO HUGH DE WLOKESLOWE.

[Branch Record Office, Tower. Rotulus Walliæ, 12 Edw. I. *Orig.*]

Rex commisit Hugoni de Wlonkeslowe Castrum de Hardelawe, cum armatis et omnibus aliis in Munitione Castri illius existentibus, custodiendum quamdiu Regi placuerit. Et concessit eidem Centum libras annuatim pro custodia eiusdem Castri, ad Scaccarium Regis de Kaernaruan, per manus Camerarii Regis, qui pro tempore fuerit, percipiendas: videlicet vnâ medietatem ad festum omnium Sanctorum, et aliam medietatem ad festum Pentecoste. Ita tamen quod continue habeat in Munitione Castri illius, ad custum² suum, triginta homines defensabiles, de quibus sint decem balistarii, vnus Capellanus,

¹ No impression of it is known appended to any earlier document than of the year 1559.

² Cost or charge.

vnus atilliator,¹ vnus faber, vnus carpentarius, et vnus cementarius; et de aliis residuis, fiant janitores, vigiles, et alii Ministri, qui necessarii sunt in Castro. Et mandatum est omnibus Balliuis &c. quod eidem Hugoni, tanquam Custodi Castri predicti, intendentes sint. In cuius &c: Teste Rege apud Kaernaruan, xxj die Octobris (1284).

[Amongst the family records at Porkington is a copy of the charter granted by King Edward I. to the town of Harlech, upon 22nd of November,² 1284, and which appears to be entered upon the Rotulus Walliæ of 13 Edw. I., Membrana 4; but this charter is printed in the work entitled "*The Record of Caernarvon*," p. 193.]

II.

RECEIPT FROM STEPHEN DE NORTON FOR HIS WAGES AS CARPENTER IN THE CASTLE OF HARLECH, FROM EASTER DAY (MARCH 26TH) TO MICHAELMAS, 1307.

[Branch Record Office, Carlton Ride. *Orig.*]

Pateat vniuersis per presentes, quod ego Stephanus de Norton, Carpentarius, recepi per diuersas vices & particulas, de magistro Thoma de Esthalle,³ Camerario North Wallie, in denariis numeratis ad manus, pro vadiis meis, a festo videlicet pasche anno principatus domini Edwardi, tunc principis, vij^o, usque festum michaelis proximum sequens, (videlicet per viginti sex septimanas & quatuor dies) Anno Regni eiusdem, nunc Regis Anglie, primo, me continue existente per idem tempus, in castro de Hardelech. & operante ibidem, per ordinationem & preceptum domini Hugonis de Audeleghe, Justiciarii Northwallie, per missionem Camerarii predicti, & per visum & testimonium Constabularii dicti Castri, me que percipiente per quamlibet septimanam totius temporis predicti, *quatuordecim denarios*³ sterlingorum, tam nomine dictorum vadiorum, quam vnus garnesture Castri predicti, & per quatuor dies *octo denarios*,³ triginta vnum solidum sterlingorum. In cuius rei testimonium, presentibus sigillum meum apposui. Et in maius testimonium Sigillum Viuiani de Staundon, Constabularii predicti, apponi procuravi. Datum apud Caernarvon, die sabbati xxx^o die Septembris, anno primo supradicto.

III.

ACCOUNT OF JOHN LE COLIERE OF EXPENDITURE FOR THE CASTLE OF HARLECH, FROM WHITSUNDAY (MAY 14TH) TO MICHAELMAS, 1307.

[Branch Record Office, Carlton Ride. *Orig.*]

Computus Johannis le Coliere de expencis circa³ cariagio & aliis necessariis in Casto de Hardeleche, a die dominica Pentecoste, anno Principatus Principis Edwardi vij^o, usque festo sancti Michaelis

¹ A maker of arrows, lances, and such like weapons.

² Ayloff's

Calendar of the Welsh Rolls, in the Tower, p. 93. ³ Sic.

proxime sequenti, anno Regno Regis Edwardi filii Edwardi, primo.

Idem computat in cariagio vj doleorum vini, de Mare usque Castro, pro garnestura eiusdem castri, vj s. v denarios. Et in vno cerco, empto pro dicto vino custodiendo, iij denarios. Item computat in viij^o. quarteriis calcis, emptis apud Le deutrayth, iijs. Item computat in cariagio terre & Zabulonis,¹ per vices, per idem tempus, xvj denarios. Item computat in cariagio bordorum & Maeremii,² per idem tempus, per vices, iiij s. x denarios, obolum — ad tascam.

Summa xvj s. x denarios, obolum.

IV.

WARRANT FOR THE REPAIRS OF SOME OF THE CASTLES, &C., IN NORTH WALES.

[From an original roll of Ministers' accounts for the county of Merioneth, of 29-30 Hen. VIII. Branch Record Office, Carlton Ride.]

HENRY the Eight, by the grace of God, Kinge of England and of ffrance, defensor of the feith, lord of Irelande, and in erth Supreme hedde of the Churche of Englande, TO our trusty and well-beloved our Chamberleyne, Generall Surveyors, and Auditors, of oure Principalitye of Northwales, TO our Shireffes and Exchetors of oure Countyes of Caernarvon, Anglesey, and Meryoneth, within our seide Principalyte, and to euery of theym for the tyme beynge, greatyng. WHEREAS oure Castels of Conwey, Beawmares, Caernarvon, and Hardlaghe, and Towne walles of Conwey, Beawmares, and Caernarvon, our Chequer, and Treasorye, wherein oure Records doo remayne, And also oure howse where our Justice Mynystreth our lawes, within our seide Pryncipalyte of Northwales, are moche Ruynous, and ferre in decaye, for lakke of tymely Reparacions, as we be credibly informed; And if they benot the sooner reaped lyke vtterly to be decayed, which shulde be to vs and to oure heyres greate preiudice, losse, and damage; WE let you wete that our pleasure and wille is to haue our seide Castels and Towne walles, and other our seide howses to be substantially reaped and amended. WHEREFORE we wolle and Commaunde, aswell yow our seide Chamberleyne for the tyme beynge, and also yow our seide Shireffes and Exchetors of oure seide Countyes of Caernarvon, Anglesey, and Merioneth, within our seide principalite, that now be or hereafter shalbe, that ye, with diligent spede, from tyme to tyme, do levye all sutch fynes, amerciaments, recognisaunces forfeited, and other forfeitures and Casualtyes that now be, and from hensfurth shalbe streatyd vnto yow and euery of yow, from our Justice of our seide Principalite, and the same fynes to be from tyme to tyme levyed, ye do, duryng our pleasure, cause to be delyvered vnto the hands of our trusty and welbeloued

¹ Large sand or gravel.

² Timber, or any sort of timber fit for building.

servaunts John Pakyngton & John Arnolde Esquyers, or to the hands of oone of them, whom we haue appoynted, constituted, and ordeyned, and by thes oure letteres do appoynte, constitute, and ordeyne, to Receue the same, to thintent to haue the same imployde in & vppon the Reparacions of our seide Castels and other places aforeseide. And that they or somme other substancyalle honeste person or persones, by theym to be appoynted, in their absence, to haue the orderynge & ouerseight of the seide Castels, and Raparacions, & money to be imployed by theire discrecions, in & vppon the same Reparacions of oure seide Castels, and Towne walles, and other places afore rehersed. AS also we commaunde yow, our seide Generall surueyors and auditors, & euery of yow, Recevinge of our seide seruaunts John Pakynton & John Arnolde, or of sutch person or persones as they shall appoynte, Bookes engrossed of the particulers & parcels of the same Reparacions, by yow to be duly examyned, ye doo clerely make, duryng our seide pleasure due allowance accordingly. AND these our letteres shalbe vnto yow and euery of yow sufficient warraunte and discharge agaynste vs at all tymes hereafter in that behalf. AND further we commande & charge yow our seide Chamberleyne of our seide principalyte, that immediatly vppon the seight and receipte of thes our letteres, ye do make oute the same vnder our great seale in your custodye, and the same so written and sealed ye do deliuer vnto our seide seruaunts or to oone of them incontynently, and these oure letteres shalbe vnto yow a sufficient & immediate warraunte and discharge, at alle tymes hereafter, agaynste vs, in that behalf. Yeuen at our Towne of Beawmares, the firste day of July in the yere of oure reigne the xxxth.

V.

The following survey of Harlech Castle is transcribed from a manuscript in the collection at Porkington. It is endorsed,

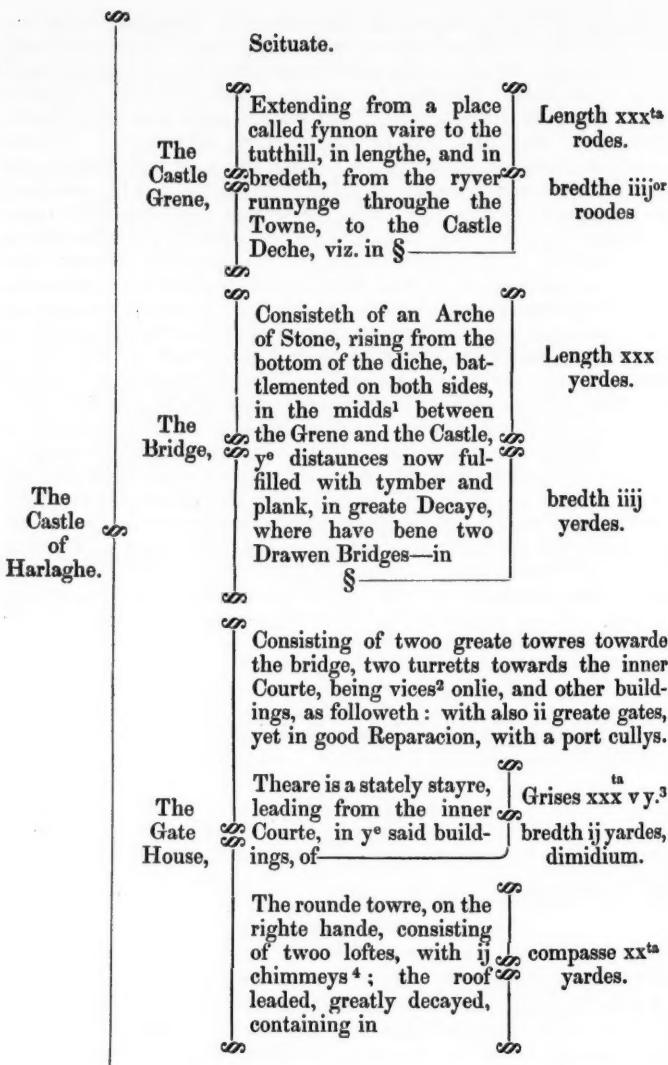
*"Merionethe
An oulde
Harlaghe¹
23 Sept. 1564."*

and, in a much more modern hand,

*"the dimensions
of Harlech."*

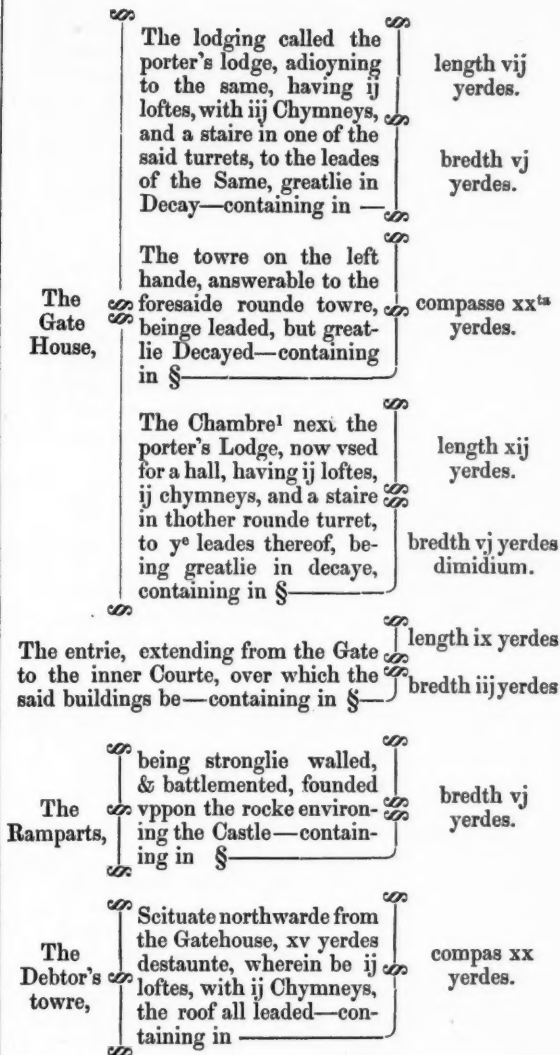
The words, too, "An oulde," and the date, though in a character which seems contemporary with that date, are written in, apparently, a more modern hand than "Merionethe," "Harlaghe," or the survey itself, which is in a character similar to one commonly used in the reign of Henry VIII. It is not improbable that this document contains the particulars of a view of the castle taken in consequence of the foregoing warrant of that king.

¹ Probably Cast'le.



¹ Midst. ² Winding staircases. ³ Sic.—Query, Grises (steps) thirty, yards five? If so, this may be the measurement, in length, of the ground covered by the stairs, which had a turn in them; and the breadth given may be that of the same ground. ⁴ Sic.

The
Castle
of
Harlaghe.



¹ It is stated in the *Glossary of Architecture*, that the Latin term *camera* was used to signify a suite of rooms. The word *chamber*, it would seem, is here used in the same sense.

The Armorer's towre, Scituate westward from the debtor's towre xxxv yerdes destaunte, wherin have bene iij loftes, ii Chymneis, with a staire to the roof, sometimes leded, now vtterlie decayed—containing in §

compas xx yerdes.

Mortimer's towre, Scituate Southwarde from the saide Gatehouse xx yerdes, distaunt, wherin have bene ij loftes, with ij Chymnes; sometime Covered with leade, now in vtter ruyn — containing in §

compas xvij yerdes.

The Castle of Harlaghe.

Bronwyn towre, Scituate westward from Mortimer's towre xxxv yerdes distaunt, wherin have bene iij loftes, with ij Chymnes; sometimes couered with leade, now in vtter ruyn — containing in §

compas xx yerdes.

Thinner Courte, within the which have bene certain buyldings as followeth — containing, besids the Scite of the same buyldings, in §

lengte xl yerdes.
bredth xvij yerdes.

Certen decayed Romes, The Oulde Chapple, vtterlie decayed, unknowen wherewith it was Covered — containing in §

length x yerdes.
bredth v yerdes dimidium.

The ould hall, vtterlie decayed, wherof parte hath be couered with leade — containing

length xx yerdes
bredth vij yerdes

There hath bene diuerse other buildings of houses of Office, now vtterlie in ruyn, and prostrate.

The
Castle
of
Harlaghe.

Ther is a wall stronglie buylte vpon the Rock, begynning at the debtor's towre, discending, in compassinge the rock, to the wey leading from the marsh up to the Castle on thother side, which wall is in §

length cxxxv yerdes.

The weye from the marshe, extending from thende of the said wall—where hath bene a drawn bridge, to Issew forthe horsemen or footemen—is forced vpon the side of the rocke, having a strong wall towards the Sea, being in length to another draw bridge, c yerds, and from the bridge to the Castle wall xxxv yerds. So as the said wey ascendeth, and is in §

lengthe cxxxv yerdes.

brethth iij¹ yerdes.

The middle postern, Being at thupper ende of the saide wey, and adioyning to the Castle, on the west parte; wherin be places, in times paste vsed to plant Ordinaunce vpon, towards the Sea—containing in §

length lx yerdes.²

brethth xvj yerdes.

Thutter Postern, Being within the said wall y^t. environeth the rock, verry rough, or rocky, of no valew—containing in §

length $\frac{xx}{ij}$ yerdes²

brethth $\frac{xx}{ij}$ yerdes

VI.

RECEIPT FOR A SUM OF MONEY FOR THE REPAIRS OF THE CASTLE OF HARLECH.

[From the original at Porkington.]

Reiceyved of Humfrey Stanley, gentelman, the

¹ Or iij. ² These probably are the measurements of the ground within the postern.

xvth daye of octobre, in the xth yere of the reigne of our soveraigne lady Quene Elizabeth, the some of syxe pownd, thirtene shillings, and four pence, of thirteane pownd, syxe shillings, and eight pence, apoynted for the reparacions of y^e Castell of Hardeleigh, by the quenes majesty's warrant, and deliuered by the Awditor and Reiceyvov of Northwales. } vj^{li} xiiij^s iiij^d

ANTHONY TRAPPES.

VII.

A LETTER FROM CERTAIN BURGESSES OF HARLECH TO SIR W. M. MAURICE, CLENENNEY, CO. CAERNARVON, KNT., OFFERING A BRIBE FOR HIS INFLUENCE TOWARDS OBTAINING THE HOLDING OF THE COUNTY SESSIONS AT HARLECH.

[From the original at Porkington.]

Right worshipfull, our hartie comendations remembred, &c., we are beholdynge to your worship for your paynes and good will towards the poor towne of Harlech, desiringe you styll to contynewe your suet for vs, to vse meanes to obtayne the both Sessions, and the fower quarter Sessions, to bee yeerely kept at Harlech, by acte of parliament; which if you can obtaine, and bringe to passe, we the burgises subscribed, are contented & willinge to geue you the some of money apperinge apon our Severall names, vnder written: to the payment of which some, apon the condicion aforesaed, every one of vs severally, doeth bynde hym Selffe, his executors, & administrators, by these presents, to be paed to you Sir William Maurice, Knight, within one half ayere after the obteyninge of the saed Acte of Parliament. Dated at Hardelagh, the vjth day of June, 1604.

Your assured loving ffrends & kinsmen,

I Gry: Vaughan ¹ do promes to pay tenne pounds vpon the condicion aforesaed.	& I Robt ap Jeün ap Morgan ² do promes to pay tenn pounds as afforsaed.
& I Moris Wynn, de Glynn, do promis to pay tenn poundes as aforesayd.	Humffrey ap Richard Owen do promise to pay tenn pounds.
John Tomson to pay tenn pounds as afforsaed.	Dauid ap Retherch, & Robt ap Howell, tenn pounds as afforsaid.
Humffrey ap Edward, & Anthony ap Jeün to pay tenn pounds as afforsaid.	Robt Lloyd, ar. ³ to pay ten pounds as afforsaed.
Thomas Poole, & Humffrey Jeün Lloyd to pay tenn pound as afforsaed.	Robt ap Morgan, & Retherch ap John ap Richard, to pay ten pounds as afforsaed.

The whole some is one hundred pounds.

¹ Of Cors-y-Gedol. ² Of Taltreuddyn. ³ Armiger, of Rhiwgoch.

And further touching our charter and ffeferme, beinge in your custodye, we desire you to doe your best to have the same confirmed by the king's Majesties,¹ & what soe ever you lay out for the doinge thereof, it shalbe paed to you, with thanks; & also your paynes & travell therein taken, shalbe accordingly considered, & soe we comitt you to god. Hardelegh, the saed vjth of June 1604.

Your ffrends to vse,

Robt Morgan.

Moris Wynn, de Glynn.

Humffrey ap Richard.

John Tomson.

Dauid ap Retherch.

Robt ap Howell.

Richard ap Wiffm.

Humffrey ap Edward.

Humffrey ap Jeün Lloyd.

To the Right worshipfull Sir
William Maurice, Knight, delieuer
this with speed.

VIII.

[From a paper at Porkington, endorsed in the hand writing of Sir William Maurice, of Clenenney, who died in Aug. 1622, "Consideracions for the keepinge of the sessions, &c., at Harlech."]

A note of remembrance, upon the consideracions herevnder written, to seeke¹ the Lords of the councill letteres vnto the Justices of Assise, Custos Rotulorum, & Justices of the peace, for to keepe the Assises and quarter Sessions att Harlech.

Imprimis, the said Towne of Harleghe is an Ancient Boroughe, being a verye poore towne, & no through² faire place, having no trade, or traphicke, nor other means to live, but onlye relieved by having hearetofore the Assises and quarter sessiones most comonlye kepte there.

2. Item, the saide Towne is the shire Towne, in which the county courts³ are by the new ordinance of Walles,⁴ appointed to be kept.

3. Item, the king's majesty hath noe house, fortresse, or holde, within that county,⁵ but onlye the Castle of Harlegh, which lieth in that Towne, beinge a verye strong hold, being upon the Sea side, with diuerse havnes, Creeks, and other landinge places, of echoe side, neere unto the same.

4. Item, the said Castle beinge, as yet, kepte in somme better

¹ Sic. ² Thorough. ³ Of Merioneth. ⁴ Wales. ⁵ Of Merioneth.

reparacion then anye of his majesty's castles in Northwalles, by reason that the Justices of y^e assise, Sheriffe, & prenotarye, with their trayne, doe vse, when the assises are kepte in that Towne, to lie and keepe ther diet within the said Castle. At which tyme, the said Castle is aired, scowred, cleansed, & some charges bestowed by euery Sheriffe, towards the reparacion thereof, at euery time that they doe vse to resort thither to keepe the Sessions.

5. Item, the said Castle had beene quite ruinated and decayed, if the Justices of Assise had not resorted to it, as aforesaid, & will daylie decaye hereafter, if they bee not compelled to keepe their Sessions in that towne, as they have done hearetofor, vnles his majesty will be at the Charge in repairinge of it himself.

6. Item, if the great Sessions & quarter sessions be appointed to be kept in that poore Towne, the said Towne wilbe releived thereby, & the Castle kept in reparacion without charge to his majesty, and in default thereof, both wilbe shortlie vtterlye decayed.

7. Item, the common gayle of that county is vsuallie kepte in the saide Towne, and the poore prisoners therein, releived by the inhabitants thereof.

8. Item, vpon the same or like consideracions, the Lords of the Councill, did in the tyme of the late Queene Elizabeth, directe ther letteres vnto the Justices of the Assise, requireing them to keepe the Assises in the said towne, which was doune for a long time accordinglie, but the Justices now, respecting ther own ease more then the good of the towne, & ease of the countrey, doe most commonlie vse to keepe their sessions at Bala, being a very fylthie dyrtie Towne, without any lodgings fitt for gentlemen to lie, & a place farre remote, & very vnconuenient for any generall mytings.

9. Item, whereas by an acte made Anno 6. Ricardi II., ca : 5, the Justices of Assise most¹ keepe ther Sessions in the cheiffe townes of euery county,² videlicet, where the countie courts are kept : and my request vnto your Lordships is, that the Sessions may be kepte by the same lawe, within the said shire towne of Merioneth, where the countie corts are onlie kepte, as aforesaid.

10. Item, the said Castle of Harlegh, standinge vpon the Sea side, with havnes of both sides, as before is said, is very necessarye to be maintained and kept in reparacion, for diuerse respects, and cheiffie for the causes folowing — videlicet ;

11. Iff it be kept in reparacion, his majesty may easelie (if need be) fortifie the same bye Sea & lande, as well to keepe the countrey in awe from any insurrection or rebellion, as alsoe to resist & withstand foraine powers if they should land in anye of those havens or Creekes, to seeke to invade that countrey.

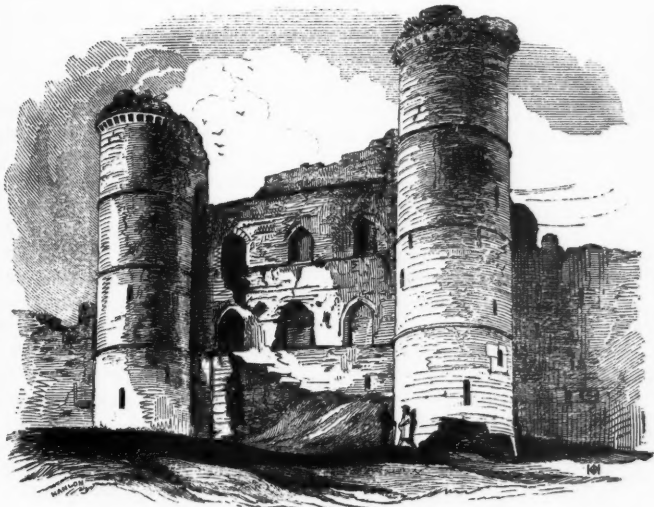
12. Item, if the king's majesty, or the prince should happene, or have occatione to goe into that countrey, there is noe house or place

¹ Must. ² The following note occurs here in the original, but in a different hand, and ink of a lighter colour : — " You shall finde this acte in Poulton, in the title of Justices of assise. 157."

in that country, so fitte & soe well able to reteine them, & ther Trayne, as the said Castle.

13. Item, if the councell of the marches, the king's liewtenant, or deputie, should happen to come vppon anye service of his majesty, into that county, there is no place of abode for them but onlye in that Castle and Towne.

14. Item, the said Castle is a faire house, & standeth verye pleasante for all kind of exercise & sports, & maye be kept in reparacion by havinge the Sessions and quarter sessions as aforesaid, with very little charge or none at all vnto the kinge; for the Towne & cuntry will helpe to repaire it. And ther for it is great pittie to suffer it to decaye, seinge it may so easelie be kept & maintained.



Harlech Castle.

IX.

BOND FROM ROBERT MORGAN, Esq., AND OTHERS, TO RALPH, LORD EURE, LORD PRESIDENT OF THE MARCHES OF WALES, FOR THE PAYMENT OF £50, CONDITIONALLY UPON LORD EURE'S OBTAINING A GRANT FOR THE SESSIONS AND QUARTER SESSIONS BEING HELD AT HARLECH.

[From the original at Porkington.]

Nouerint vniuersi per presentes nos Robertum Morgan, de Harlegh, in Comitatu Merioneth, armigerum, Humffridum ap Richard Owen, de eadem, in Comitatu predicto, generosum, et Humffridum

ap Edward Humfrey, de eadem, in Comitatu predicto, generoso, Teneri et firmiter obligari Radulpho, domino Evre, in centum libris bone et legalis monete Anglie, Soluendis eidem Radulpho, domino Evre, aut suo certo Attornato, heredibus, executoribus, administratoribus, vel assignatis suis : ad quam quidem solucionem bene et fideliter faciendam, obligamus nos et quemlibet nostrum per se pro toto et in solidum, heredes, executores, et administratores nostros, firmiter per presentes ; Sigillis nostris Sigillatas ; Datas nono die Marcii Anno Regni domini nostri Jacobi, Dei gratia, Anglie, ffrancie, et Hibernie Regis, fidei deffensoris, &c : videlicet, Anglie, ffrancie, et Hibernie, Sexto, et Scotie quadragesimo secundo : Annoque Domini 1608.

The Con디션 of this obligacion is such, that if thaboue bounden Robert Morgan, esq. ; Humffrey ap Richard Owen, and Humffrey ap Edward Humffrey, gentlemen, or some of them, their heires, executors, administrators, or assignes, vpon a graunte by the Right Honorable Raphe, lord Evre (aboue named), had, obteyned, and procured, either by his Majesty's letteres patentes vnder the great Seale of England, or within the Confirmation of the Charter of the said Towne of Harlegh, in the said County of Merioneth, for havinge the two greate Sessions, and four quarter Sessions of the said County, to be yearly henceforth forever kepte and holden at and within the said Towne of Hardlegh, vnles the same be hindered by plague or infeccion, shall and will well and trulye satisfie, Content, or paie, or cawse to be satisfied, contented, or payd, to the said Raphe, lord Evre, his certaine Attorney, heires, executors, or Assignes, or to some of them, the full somme of fiftie poundes of lawfull money of England, in one wholle and entire payment, at and vppon the fourth daie of November next ensewinge the date of theses presentes, without fraud, or further delaye, That then this presente obligacion to be voyd and of noe effecte, orrells the same to be and remayne in full force vertue and effecte.

Robt. Morgan. Humffrey ap Richard Owen. Signum X Humffridi
ap Edward.

[Place of seal.]

[Place of seal.]

[No seal.]

Sealed and deliuered to Gruffith Vaughan, esq. to those of the Right honorable lord Evre, in the presentes of vs,

John Thompson,

Robert ap hoett.

Gry : Vaughan.¹

John Thomas ap Jedj [a common abbreviation for Jevan.]

Maurice Johnes.²

¹ Of Cors-y-gedol. He died upon the 9th of Nov: 1616, and was buried at Llanddwywau, where there is a monument to his memory. ² Of Wern, in the parish of Penmorva. He died in 1624.

X.

LETTER FROM SIR WILLIAM MAURICE TO LORD EURE, RELATING TO
THE SAME SUBJECT AS THE PRECEDING DOCUMENT.

[From an imperfect draft or copy at Porkington, in the autograph of Sir William Maurice.]

Right honorable—With remembrance of my humble dewty and loves, bothe to your Lordship and my good Ho: Lady, &c.; I was redy (if this berer, M^r Harrys, had not prevented me by his now coming hither) to sende my owne servant of purpose, unto your Lordship, to congratulate your Honour of your new office (falen vnto you by the death of Sir Harrye Lea,¹ god be with him, and forgeve him the wronge and hindrance he did the poore towne) of the constablership, and so mayre and cheefe governor of that poore towne. And since your Lordship hath heereaffor, for charyty sake, dealte so ho: for that poore towne, as by your meanes (my goodwill no defectinge) obtained His Majesty's gracious letter for theyre good, which the Justices and Justices of peace have not regarded. So I hope now your honour will more effectually deal for them (any waye for theyre good). And as I knowe you shall now understand, y^t such former informaceons as was made vnto yow as touchinge any greate comoditye or gayne to be made by that towne (other then the bare fee of 50*li*) not to prove right or true, which I would have related to your Lordship herebefor; but least you should suspect I spake it for some other purpose. I have now told this berer my mind and opinion what I thinke fyttest for your honour, and for my part, I will bee content to accept a deputation of your Lordship: and as I offered the Kinges majestie, so doo I your honour, y^t whatever part of the fee you allow me I will wholly bestowe the same ther for your honour; and withall (if your honour please) will joyne all my best endevors by your Lordship's good meanes to doo good to that poore towne, &c.

But now, my Lord, I most² desire your answer for if the sheriff can atane this next sessions for his ease of the Justices, ther is much reparacion to be made of the castell, which will cost mee 9 or 10*li* at least, if I bee the dealer, and to take it in hande; otherwise

XI.

A LETTER FROM PRINCE RUPERT TO LIEUT. COL. OWEN, EXPRESSIVE
OF WILLINGNESS TO CONFIRM, BY COMMISSION, COL. OWEN'S IN-
TEREST IN THE CUSTODY OF HARLECH CASTLE.

[From the original at Porkington.]

Lieutenant Colonell Owen,

I have taken notice of the Interest you have in the Custody and Government of the Castle of Harleigh, in the county of Merioneth,

¹ Sir Henry Lee, Knight of the Garter. He died at an advanced age in the year 1611.

² Must.

and of the Imployment of Captain John Morgans¹ in that Comand under you. I shall be ready to confirme your Interest by any Commission you shall require, and to declare my allowance of Captain Morgans, and otherwise further the Garrison that shall there be placed, soe as the charge of Garrison excede not the benefit of it to the Cuntrey.

Salop, the 16th
of May 1644.
ffor Lieutenant Colonell Owen,
Cunstable and Governor of
Harleigh Castle, these.

soe rest
Your ffreind
RUPERT.

XII.

ARTICLES FOR THE SURRENDER OF THE CASTLE OF HARLECH.

[From the original at Porkington.]

Articles of Agreement concluded and agreed vpon by and between Thomas Edwards, Adjutant General, and Maior Edward Moore, Commissioners appointed and authorised by Maior Generall Mytton, of the one partie, And Sir Arthur Blany, and Captain William Edwards, Commissioners appointed and authorized by Collonell William Owen, governour of Hardlegh castle, of the other partie, for and concerninge the renderinge of the garrison of Hardlegh castle to the vse of the Parliament.

1. That the Governour of the castle of Hardlegh, with his servants and all others belonging to him, and all officers and souldiers of horse and foot, as well reformed officers and volunteers souldiers, as others, and all other officers, with their servants, shall march out of the castle of Hardlegh, with their horses and Armes, proportionable to their present or past Commaunds, matches lighted at bothe ends, bullets in mouth, euerie souldier to haue six chardges of powder, match and bullet proportionable, with bag and baggage properly to them belonging, to any place within four miles such as the governour shall make choise of, where the common souldiers shall lay downe their Armes (their swords excepted) which armes soe laid downe shalbe delivered to such as generall Mytton shall appointe to be there, to receive them, for the vse of the Parliament; and that all gent: and clergie men, with their servants, shall have the benefit of these articles, to all intents, that march out of the Castle, the common souldiers being to march to ffestyneogg, or thereabouts, the first night, and to haue libertie to stay there all night, and to have free quarters.

2. That the governour, gent: clergie men, & their servants, and all officers & souldiers, and all others, whoe shall desire to goe to their

¹ Of Celli Jorwerth, in the parish of Trawsfynydd.

homes or freinds, shall haue libertie by theis articles, and the generall's pass and protection, for their peaceable repaire too and aboard at their seuerall places as they shall desire to goe vnto, and such of them as shall desire it, shall haue free quarters allowed them in their marches to their seuerall places, they marching 6 miles a day, and staying but one night in a place, except in case of sickness or other impediment. And it shall be noe prejudice to their freinds for entertaining, visiting, or releuing them; and that all those that shall desire to take entertainment from any forreigne kingdome or state, shall haue libertie by theis articles and the generalls pass, to goe and treat with any forreigne Ambassadors or Agents, and pass to any convenient port of this Kingdom, and be transported, and that care shall be taken for their assistance for their transportation vpon vsual rates, and in the interim, no othes or ingagements to be imposed vpon them but by promise not to doe any thinge wilfully preiudiciall to the Parliament: and all persons in this garrison to haue libertie during the space of sixe months to carry their goods and moveables beyond the seas, or otherwise dispose of them at their pleasure; and that all other persons within this garrison, that shall desire to goe beyond seas, shall haue the like libertie and passes, to carrie their goods and moveables with them, or otherwise dispose thereof.

3. That the Governour, officers, and others within this castle, shalbe allowed, and assisted in procuring a sufficient number of horses for the carrying away their goods allowed them, into any place within the generall's quarters.

4. That noe person that marches forth of the castle shalbe reproached or haue any disgraceful speeches or affronts offered unto him, or be stopped, plundered, or iniured, in their march to their rendezvous, quarters, iourneys, or places abroad, nor any of them intised or compelled to take up armes against the Kinge, or be imprisoned, sued, molested, or restreyned, for any matter or cause whatsoever, during the space of sixe monthes, they doeing nothing preiudiciall to the Parliament: And if any person be sicke or wounded, soe that at present he cannot enioye the benefit of theis Articles, he is to haue fitt accomodacion untill he be able to travaile, and then to receive the benefit of theis Articles.

5. That if any of theis Articles shall in any parte be broken or violated, by any person or persons, the faulte and punishment shalbe vpon him or them whoe made the violation, and shall not be imputed to any other not assenting thereunto, and if any such breach shall happen, satisfaction to be given at the iudgment of any two or more of the Commissioners, they being equall in number on each partie.

6. That all persons comprised within these Articles, shall, upon request, haue a certificate under the hand of generall Mytton, that such persons were in the said Castle, at the time of the said surrender thereof, and to haue the benefit of theis articles.

7. That horses and furniture shalbe provided for all officers and gentlemen, with their servants, to carrie them to their severall aboads,

without payment; and that they, and others that desire it, shall haue a safe conuoye for their person and goods.

8. That the town and Corporacion of Hardlegh shall enioye all their rights and priuiledges which formerlie they haue had.

9 and 10. [*These articles have been so much obliterated in the original MSS., that the few words still legible are hardly worthy of insertion. They seem to contain further stipulations about property and moveables.*]

11. [*The commencement of an eleventh article has been here written down, but crossed out.*]

12. That in consideration whereof, the Castle of Hardlegh, with all the Ordnance, arms, and ammunition, and provisions of warre, with all magazines and stores thereto belonging, and all goods of any person or persons whatsoever, except such as are allowed in the precedent articles, shalbe delivered to generall Mytton, or whom he shall appointe, in the case they now are, without any waste, spoile, harmes, or embezzellments, for the servis of the parliament, vpon Munday next, by tenn of the clocke, or thereabouts, being the 15th day of this instant March.¹

THO: EDWARDES.
ED: MOORE.

I doe confirme what my Commissioners haue herein agreed.

THO: MYTTON.

XIII.

LETTER FROM EDWARD WYNNE, RELATIVE TO THE DEMOLISHING OF THE CASTLE OF HARLECH.

[From the original at Porkington.]

WORSHIPFULL,

I haue receaved orders from the Committee at Denbigh, requiringe and authorisinge me and Edward Jones to stay all the Materialls of the Castell of Harlegh, and to see the same demolished, receaving direction from the sherife of the County, the Justices of the peace, and the rest of the gent:

Therefore my request is to yow that yow would be pleased to come as far as Harlech to morrowe morninge, that I may haue your advise herein, and to consider what is best to be done; havinge not els but hopinge to see yow at the place and time, but write my selfe, as always I am,

Your affectionate Cosen and servante
to doe yow both service,

EDWARD WYNNE.

¹ 1646.

XIV.

LIST OF CONSTABLES OF HARLECH CASTLE.

[From contemporary records amongst the muniments of the Kingdom, in London, and other evidence, also (excepting in one or two instances where the contrary is shown) contemporary, or authentic.]

21st Oct., 12 Edw. I., (1284). The custody of the castle of Harlech committed to Hugh de Wlonkeslowe, of Wlonkeslowe (now Longslow), in the county of Salop.

3rd Oct., 13 Edw. I., (1285). "De castro de Hardelagh com-misso Johanni de Benelared (or Benillarde)." ¹

3rd July, 18 Edw. I., (1290). 100 marks received by James de St. George for the custody of the castle of Harlech, which in the 18th year of Edw. I., ² Agnes, widow of John de Benillarde, had been ordered to deliver to the said James.

28th Dec., 22 Edw. I., (1293). £40 granted to Robert de Staundon, the Kings Justice for North Wales, for the custody of the castle of Harlech.

Michaelmas, ³ 3 Prince Edw: (1303). Vivian de Staundon was constable of the Castle. The same person occurs as holding the office upon 20th Aug^t. 1306, and at Michaelmas 1307, at the same festival in 1311, and upon 8th May 1312.

Thomas de Empton, it is probable, was appointed Constable of Harlech Castle between the 8th of May, 1312, and sometime in the 12th year of Edw. II.; ⁴ though the office may have been bestowed upon him some short time before it was held by Vivian de Staundon, and not after the tenure of it by the latter person.

14 Edw. II. ⁵ The castle of Harlech was committed to Roger de Swynerton. This is probably the same person as Roger de Swynerton, who in the reign of Edw. II., was constable of the Tower, and governor of the town of Stafford, and was summoned to Parliament in the 11th year of Edw. III.

Michaelmas, 16 Edw. II., (1322). de Staundon was constable of the castle.

Wednesday, within the octaves of Easter, 1 Edw. III., (23rd April, 1327). Thomas de Verdon witnesses a deed as sub-constable of the castle.

¹ This appears to have been the same name as Bonville. In an original roll at the Tower, for a period from 14 to 23 Edw. I., it is written *Benelard* (or *Benelare*), and de *Bono villare*.

² The 18th year of Edw. I., commenced upon the 20th of November, 1289, and ended upon the 20th of November, 1290.

³ The "Minister's Accounts," from which this list is in a great measure compiled, were made up annually, to Michaelmas, or, some of the earlier ones, half-yearly, to Easter and Michaelmas.

⁴ The 12th year of Edw. II., commenced upon the 8th of July, 1318, and ended upon the 7th of July, 1319.

⁵ The 14th year of Edw. II., commenced upon the 8th of July, 1320, and ended the 7th of July, 1321.

29th Dec., 6 Edw. III., (1332). Walter de Manny, afterwards Lord Manny, and Knight of the Garter, constituted constable of the castle of Harlech, for life. He died about the year 1372.

Michaelmas, 7 Edw. III., (1333). Oillard de Welles occurs as constable of the castle, but he must have been sub-constable under Walter de Manny.

17 Edw. III.¹ Bartholomew de Salle is named in a contemporary Roll, as constable of the castle in this year,² but he, too, must have been sub-constable to Walter de Manny.

Michaelmas, 17 Richard II., (1393). Richard Masey was constable of Harlech, which office had been granted to him for life, by Edward, late Prince of Wales, "the Black Prince," who died June 8th, 1376.

18th Nov., 1 Hen: IV., (1399). Richard Masey re-appointed constable of the castle of Harlech, for life, by letters patent of the Prince of Wales, of this date; and the castle continued in his custody at one period during the rebellion of Glyndwr, when the garrison consisted of the constable, with ten men-at-arms, and thirty archers, and his allowance for maintaining the fortress, was £389. 6s. 8d. yearly.³

1404. Probably upon the 8th of January, 1404, but certainly in the month of January, and in, or immediately about that year, "William Hunte, constable of Harlech castle, came owte of the castel for to treate with the rebell withowte any ostage laed in for hym. And the same tyme Robin of Holond, and other with hym, the whiche toke Jankyn Euor, laede honde upon the same William & lad hym awae, & too zemen with him; one Jak Mercer, & that othir Harry Baker. And" adds the writer, "what thae did with hem I connot sae at this tyme."⁴

14th March, 11 Hen. IV., (1410). Office of constable of the castle of Harlech, granted by Henry, Prince of Wales, to John Salghalle, confirmed to him 17th December, 1 Hen. VI., (1422); and he occurs as constable in February, 1434, and upon the 22nd of May, 1440.

4th March, 1 Edw. IV., (1461). David ap Jevan ap Einion, "gentilman," was constable of Harlech castle, the appointment having been committed to him by King Henry VI., Queen Margaret, and Prince Edward; and he continued to hold the fortress "to their use," undoubtedly till 1464,⁵ and probably till 1468, about which year, there is good ground for believing, he surrendered it to Sir Richard Herbert.⁶ In the first volume of *Leland's Collectanea*, p. 499, amongst some extracts from an old "Chronique," is a statement

¹ The 17th year of Edw. III., commenced upon the 25th of January, 1343, and ended upon the 24th of January, 1344. ² Probably in August, 1343. ³ Ellis's *Original Letters*, second series, vol. i., p. 14. ⁴ See ditto, vol. 1., pp. 35-38. ⁵ Rolls of Parl. vol. v., pp. 486-512. ⁶ See *Pennant's Wales*, 4to. edition, vol. ii., p. 132; *Life of Lord Herbert, of Cherbury*, p. 8; Wynne's *History of the Gwydir Family*, 8vo. edition, pp. 76-87.

from which it would appear that "Syr Richard Tunstall" was the Lancastrian defender of Harlech castle, at a time when, certainly, it was held by the above-mentioned David; and the compiler of this list has seen no authentic record, nor any document, leading him to suppose that the latter person was in any way connected with the castle.

Feb. 12, Edw. IV., (1473). An Act of Parliament was passed, confirming Letters Patent whereby, "afore time," the constablership of the Castle had been granted for life, to Sir Roger Kynaston, Knt., of Hordley, in the county of Salop. It was re-granted to him, for the same term, upon the 15th December, 1 Rich. III., (1483); and he continued to hold it at Michaelmas, 1484.

Nov. 1, Hen. VII., (1485). Office of constable of Harlech castle confirmed, by Act of Parliament, to Piers Stanley; and he held it in 7 Hen. VIII.,¹ and also at Michaelmas, 1520, being then attached to the King's household.

Nov., 1 Hen. VII., (1485). Constablership of the castle of Harlech, under the same Act whereby it was confirmed to Piers Stanley, confirmed to Richard Pole, "Squire of the [King's] body;" and he held it upon the 29th of Dec., 1500, being then a knight. It would appear, from the Act referred to, that these persons were colleagues in the office of constable, for neither seems to have been deputy to the other; but it is not improbable that the constablership was granted to them at the same time, to hold in succession.—See such an instance noted in this list, in the appointment of Sir Henry Lee and Owen Cooke, 31 Elizabeth.² An Act which was passed in 11 Hen. VII., (1495),³ probably had the effect of annulling any grant of the custody of the castle to Stanley and Pole; and if so, the office of constable must have been re-granted to them either at the same time, or to one after the other.

21st Sept., 21 Hen. VIII., (1529). In a deed of this date, Edward Stanley is represented as then mayor and deputy constable of the town of Harlech; and he occurs as holding the former office, in a deed of the 23rd of June, 1531. By a provision in the charter of 13 Edw. I., the constable of the castle for the time being, was to be mayor of the town. Stanley, therefore, must at the periods referred to, have been deputy, in both offices, to Sir Francis Bryan, the constable of the castle.

29 Hen. VIII.⁴ Sir Francis Bryan, Knt., occurs as constable of

¹ The 7th year of Hen. VIII., commenced upon the 22nd of April, 1515, and ended 21st of April, 1516.

² It should be mentioned, however, that the grant to Lee and Cooke, conferred upon each, the same office; but with respect to Stanley and Pole, to the former were committed the offices of constable of Harlech, and sheriff and escheator of Merioneth;—to the latter, the constablership and shrievalty, without the escheatorship. See Rolls of Parl., vol. vi., pp. 342-377.

³ See Rolls of Parl., vol. vi., p. 465. ⁴ The 29th year of Hen. VIII., commenced upon April 22nd, 1537, and ended April 21st, 1538.

Harlech castle, in this year. The office had been committed to him, for life, upon the 5th of July, 13 Hen. VIII., (1521).

26th March, 5 Edw. VI., (1551). Office of constable granted to Edward Stanley.

1558, Sir Anthony Strelley, of the county of Nottingham, Knt., was constable of the castle; also in 1576.

5th Feb., 31 Eliz., (1589). The constableness was granted to Sir Henry Lee, Knt., and Owen Cooke, gent.; to hold "successive," during their lives, and the life of the survivor, who must have been Sir Henry Lee, as Cooke never held the office. The former died, at a very advanced age, a Knight of the Garter, in 1611.

9. James I.¹ Ralph, Lord Eure, baron of Multon, lord president of the Marches of Wales, who succeeded Sir Henry Lee in the office of constable, occurs as holding it in this year, and probably he continued governor of the fortress until his death, in 1624.

Major Hugh Pennant is represented in Pennant's *Wales* as having the custody of Harlech castle before Colonel Owen, during the civil wars; but the compiler of this list finds nothing to confirm Pennant's statement, though as to a fact so immediately relating to a member of his own family, he may be considered as likely to have been well informed.

6th May, 20 Charles I. (1644). Colonel William Owen, of Porkington, in Shropshire, was constable of the castle, which he did not surrender to the Parliament till August, 1647, and it was the last fortress in North Wales that held out for the Royal cause. Colonel Owen died in 1670. The editor of these curious documents relating to Harlech castle is indebted to William Ormsby Gore, Esq. M.P., and his Lady, Colonel Owen's representative, for permission to make public such of them as are selected from the valuable collection of manuscripts at Porkington.

1670. In or about this year, "Mr. Cornelius Manley was appointed constable."

3d September, 1 James II. (1685). Sir Evan Lloyd, of Bodidris, in the county of Denbigh, Bart., was appointed constable.

29th February, 4 William and Mary, (1692,) the constableness was granted to Charles Nicolas Eyre, Esq.

21st December, 1 Anne, (1702,) the office of constable was re-committed to the same person.

1st July, 3 Anne, (1764,) Richard Vaughan, Esq., (probably of Cors-y-gedol,) was appointed to the constableness.

3d January, 3 George I., (1717,) William Wynn, Esq. (a younger son of the family of Wynn of Bodvean, in the county of Caernarvon,) was appointed to the office of constable. He was afterwards knighted, and died in 1754, representative for the Caernarvon boroughs in parliament.

¹ The 9th year of James I. commenced on the 24th of March, 1611, and ended on the 23rd of March, 1612.

9th July, 28 George II., (1754,) Evan Lloyd Vaughan, Esq., afterwards of Cors-y-gedol, was appointed to the office of constable, He died M.P. for the county of Merioneth, 4th December, 1791.

1792. Sir Robert Howel Vaughan, Bart., of Hengwrt and Nanney, (now Nannau,) to whom the constablenesship was committed in 1792, died 13th October in that year.

Edward Willames Vaughan Salesbury, Esq., of Rûg, second son of the last constable, succeeded his father in the office, and died in 1807, holding the rank of a field officer in the army, and being in one of the regiments of Guards.

Griffith ap Howel Vaughan, Esq., of Rûg and Hengwrt, lieutenant colonel commandant of the Royal Merioneth Militia, younger brother of the last constable, succeeded him in that office, which he now holds. He is also constable of the castle of Conwy.

W. W. E. W.

March 31st, 1346.

ON THE PROPOSED REMOVAL OF THE SEE OF LLANDAFF, IN 1717-18.

To the majority of those who live within the diocese of Llandaff, and probably to most readers, it is not generally known that "the antientest see in the kingdom" was nearly losing its location, possibly its very name, some 130 years ago. Such changes have ever been subjects of regret with the thinking portion of mankind from the rending of old associations which necessarily ensue, and thus we find in our own day as great efforts made to preserve the see of Bangor intact, as were exhibited in the case of Llandaff, in the reign of George the first.¹

Browne Willis, in the preface to his *Landaff*, says he was, for several reasons, induced to give some account of that see, and that he was "thereunto excited by the rumour of a projected design to remove the see hence to Cardiff."

As in the case of St. David's, the history of the church of Llandaff was communicated to Willis by W. Wotton; and at pp. 33, 34, are the following paragraphs touching Cardiff:—

¹ We heartily pray that these efforts may be as successful. It is a disgrace to our time and nation that any such efforts should be needed. The proposal to merge the See of Bangor in that of St. Asaph will remain for ever as a stigma upon him who first originated so sacrilegious a scheme.—EDD-ARCH. CAMBR.

Its neighbourhood to Cardiff, which is a mile off, to the east, makes its decay'd condition the more remarkable. The inhabitants of that very elegant Town, have, within these few years, beautify'd their Church and furnished it with an organ, at their no small expence. The Steeple of that once Conventual Church, which is much the finest in South Wales, casts a shade upon Jasper's Tower, in the Church of Landaff, whilst the decorations at the top of the one, which are very fresh and curious, reproach the broken condition of the battlements of the other.

So near and so laudable an example will, I hope, incite those who are best able to raise the mother-church above its next adjoining daughter.

Amongst my Glamorganshire MSS. is the following curious and interesting letter, (No. I.) and knowing that Willis's original manuscripts were preserved in the Bodleian Library, Oxford, I sent it for perusal and comment to my friend Dr. Bandinel, whose letter in reply is so elucidatory of the curious circumstances connected with the subject matter, that I think I cannot do better than adopt the plan he suggests, and make it prefatory to the MSS. themselves:—

Bod. Lib., April 1, 1846.

MY DEAR SIR,—I hope you have not thought me forgetful of your wishes, from not having written you an earlier answer to your last letter; but I have had to make some tedious searches, and have got together some information, which I trust you will think, upon the whole, not unworthy of your attention.

I have, to my great surprise, found among Bishop Tanner's MSS., No. 146, page 150, an exact fac-simile of your letter. The same original address, the same paper and hand-writing, and what is very singular, the same alterations and corrections inserted, (with a few more inserted, as it appears, by Browne Willis,) signed J. D., and dated the same day. I have not been able to ascertain who made the alterations in your copy in the first few lines, which alterations do not appear in our copy.

In prosecuting my search, and examining Browne Willis's MSS., I found much more to surprise me, as doubtless it will you.

It appears that Willis intended to print a second Appendix to his *Survey of Landaff*, for, in the middle of his volume relating to that Cathedral, (marked No. 8, quarto,) I find, in his own hand-writing, "Appendix to Landaff, containing 88 pages additional to the Appendix printed in the Survey of the Cathedral."

At page 73 of this second Appendix, is an older number of paging, with the following note by B. Willis, (but all crossed over by his pen,) thus in the margin:—

"213. I guess at the pages; this is to come in after what you

are printing of the Incumbents of Landaff Diocese, which is to be followed by the Acc^t of the Sale of Church Lands, which may come to page 212 or 214; this follows and the other letter to the conclusion."

Through this, as I said before, Willis has drawn his pen, and added at the bottom, "this came as I remember too late."

At the top of the page he has written: "The three following letters having been unexpectedly communicated to the Author by some zealous friends to the Church of Landaff he conceives himself under an obligation to publish them."

The *first* letter is signed Ecclesiophilus, and recommends the removal to Cardiff.

The *second* letter is signed Philalethes, and dated Christ Church, Dec. 25, 1721, takes notice of a Preface to a Sermon just published, as "reflecting upon him and Mr. Wotton, and on the decay of Landaff Church."

The *third* is a remodelled copy of your letter and the one I find in Tanner, both signed J. D.; but this is signed M. N., underneath which two letters, B. Willis has written William Wotton. M. N., you will observe, are the last letters of his two names; the date is the same, excepting that the year is marked 1717-18. In your copy some one has added O. S. to the date; but what is more strange, is, that this letter is in the same hand-writing as the other two.

In the Préface to his Landaff Willis alludes to the rumour of a removal, and states also that Mr. Wotton has written at his request an Account of the Church, as he did for him also of St. David's. Not finding any help to unravel all this in the volume of Landaff Papers, I turned to those of St. David's, where I found this extraordinary note, in Willis's hand, on one of a series of letters: "*Letters from Will. Wotton, B. D., who has absented himself out of Bucks, and lived in Wales, at Carmarthen, with Mr. Lord, and took the name of Dr. Edwards.*"

Lord appears, I think, to have been a surveyor, and to have drawn out several ground plans for Willis; and, upon referring to some letters from him and to some papers accompanying the letters of Dr. Edwards, I feel convinced they were written by the same person. I suspect, therefore, that Wotton got Lord to copy these letters for him, for Wotton's own hand is a very bad one.

The hand-writing I seem to know, but cannot recollect where to have seen it before.

I am afraid I may have tired you with this long account, but I wished to state to you all I have discovered.

I think the letter of Ecclesiophilus should be printed with yours, as also the variations in our copy, and, doubtless, the remodelled letter, in which much is left out, some added, and some sentences a little altered, but the greatest part identically, and word for word the same.

I will not forget your List of *Abbots*, and any *Rector* of *Neath* I

may be able to trace out. — Believe me, my dear sir, yours very truly,

B. BANDINEL.

G. G. Francis, Esq., F. S. A., &c. Swansea.

(No. I.)

A letter to the Author on y^e occasion of the Translation of y^e See from *Landaff* to *Cardiff*.

S^r

As there has been a report spread in these parts, of a Projected design for y^e Removal of y^e See of *Landaff* to *Cardiff* on acct of y^e Ruinous Condition of y^e Cathedral Church of *Landaff*, so I cannot but approve of and commend yo^r Intention of Publishing an History of y^e church. As you are therefore engaged in y^e undertaking, so you will I hope indulge me y^e Liberty of Imparting my thoughts and refuting as well as I am able y^e cheif and most plausible reasons handed ab^t and argued in behalf of this Translation, and shewing y^e needlessness as well as Ill Effect of such a President, of w^h in their order.

The first of these reasons alledged is y^e *Antient order or Canon made A^o 1076 to Remove Cathedral Sees from obscure Villages to great and Populous Towns.*

The second *Plea* made use of is y^e *Smallness of the Incombe belonging to Landaff, and y^t it is not sufficient to maintain and support y^e Cathedral Church there in y^t decent Repair &c. as is requisite.*

There are some other matters urged, viz. y^e Benefit y^t w^d accrue to *Cardiff* and y^e Diocese in General, and y^t as *Landaff* is destitute of Proper accommodations and conveniencies for receiving y^e Church members, It is not reasonable to Expect their residing at so forlorn a place unprovided of common Necessaries.

Now (Sir) as to y^e Canon here mentioned, it is reasonable y^t we look back to y^e time wherein it was made, viz. in y^e Reign of Will: y^e Conqueror, and consider y^e occasion and necessity of y^e making it, y^t by comparing it wth y^e p^rsent circumstances we may see how far it is applicable to our Purpose, and justifies y^e Question in hand.

You are well apprised of y^e Historys of this age how unsafe it was to have any congresses in open Villages, and y^t only Fortified Towns or Burghs then enjoy'd y^e Benefit and Priviledges of Markets, is obvious from Doomsday Book, the want of w^{ch} was no doubt a great Barr or Hindrance to y^e Church members resorting to and Exercising Hospitality; and also an obstruction to y^e Clergy and Laity coming in their solemn procession to y^e Mother Church of y^e Diocess; whither they were wont frequently to repair: phaps in imitation of y^e Jews, who went up *Three times in y year to appear before y^e Lord at Jerusalem in y^e temple.* By arguing thus I may possibly be lookt upon as a favourer of Superstition, w^{ch} I would not have Inferred; for 'tis well known in w^t Reverence and Veneration our Cathedrals were held before y^e Reformation; it being apparent in all

our Registers of Wills preserved in Each Respective Archdeaconry, y^t scarce any Person, tho: of never so low rank, y^t had anything to bequeath, but offered somew^t, tho: never so small, to y^e Cathedral, or *Mother Church of the diocess.*

But to return to y^e Canon, 'tis observable y^t y^e Remedys had been provided and y^e Redress obtained in some places Immediately after y^e Enacting it. It has ever since by long discontinuance (viz. 600 years) been as it were abolished and Rendred obsolete; and was it now to be Revived and put in force, Allmost our Episcopall Sees might be dissolved and Transplanted: for of y^e 26 there are scarcely to be found y^e odd six y^t continue at this day y^e *greatest and most populous towns* within their respective Diocesses.

To instance even in y^e Richest of our Episcopall Sees, endowed wth Peculiar priviledges above y^e rest, Is not *Newcastle* above 3 times as Bigg as *Durham*? *Southwark*, *Portsmouth*, and *Gildford* must be allowed to be more Populous and Flourishing then *Winchester*? *Cambridge* then *Ely*, &c. Nay, not to go out of Lincolnshire itself, w^h City was one of y^e first y^t reaped y^e Priviledge of this Act or canon (wthout looking into other parts of y^t great Diocess) I conceive *Boston* and *Stamford* will be found to equal if not exceed *Lincoln* in number of souls. I shall here urge nothing as to y^e conveniency of y^e situation of any of these places, y^t being not so much regarded at y^e first founding; and it Seems to have been less considered in Hen: y^e 8th Reign on y^e last Erection of Episcopall Sees. For is not *Bristol* very remote from *Dorsetshire*? *Chester* you know stands on y^e Edge of *Wales*, and is nearer *St. Asaph*, *Bangor*, and *Litchfield* then any pts. of *Yorkshire*, in w^{ch} county, and also in *Westmoreland* & *Cumberland*, so great a Tract of it's Diocess lies. Wherefore w^d not y^t See have been as properly fixed at *Manchester* in *Lancashire*, where is a stately Collegiate Church, w^{ch} together wth y^e town may vye wth *Chester* it self for Beauty and largeness? I will Instance but in one place more, because I have mentioned 3 Bppricks before y^e Reformation. Is not *Northampton* a much more Considerable place then *Peterborough*, w^{ch} is in a manner quite out of y^e Diocess scituate in a nook of y^e County wthin half a mile or less of *Lincoln* and *Ely* Diocess? And, pray Sr answer me, w^t w^d have become of *Peterborough* had not an Episcopall See been Establishd there? w^d it not have sunk to y^e low Ebb of its Neighbouring Abby Towns, viz. *Thorney*, *Crowland*, and *Ramsey*, all w^{ch} before y^e Reformation rivalled and stood in competition wth it?

I cannot omit being somew^t particular on this Head, for I am not Insensible in Relation even to *Durham*, *Winchester*, and *Ely*, already mentioned (and I might Instance in Divers others) y^t was it not for y^e Residence of y^e Church members it is to be suspected y^t near half our Sees w^d come to great decay as y^e General part of y^e Monastick Towns did, Divers of w^{ch} before y^e Dissolution were as Eminent for their Riches and Populousness as they are now remarkable for their Poverty and being some of y^e most desolate places in y^e kingdom.

In short, Sir, had y^e Church members continued to have resided at

Landaff, and kept up their Houses, of w^{ch} only one remains of y^e whole number, y^e Treasurer's having been suffered to fall not many years since, it may be presumed y^t y^e Town w^d not have gone to such ruin: and probably y^e Church revenues w^d have been better improved, and some part of them more strickly Employed (annually) towards Sustentation of y^e Fabrick; y^t it w^d not have wanted any Considerable Expence as it now does for reparation: w^{ch} brings me to my second Head: viz. *that y^e Incombe is not sufficient to maintain and support y^e Fabrick as it ought to be kept*: and in treating of this I shall have some view to the Benefit y^t is Intimated might accrue to Cardiff &c. by Transplanting the See.

I will indeed S^r readily grant y^t y^e Revenues of y^e See of Landaff are very mean: but this as some are so forward to tell you may be Augmented by Diminishing y^e number of members: for w^t occasion is there (as they say) of above twice as many Prebendarys in this church as there is in Norwich, Bristol, Gloucester, Chester, Rochester, Peterborough and Carlisle Cathedrals. It is not many years since a design was formed to have sunk six of y^e Prebendarys and appropriate their Incomb towards augmenting y^e Bpprick. This is w^t I cant say I should approve of, as being against all innovations, and for keeping stricke to y^e antient Constitution in all points: however, if I may be allowed to give my opinion I should not disapprove of this other scheme, viz. y^t such a number of Prebendall Stalls might be kept vacant for so many years as w^d answer y^e end of repairing y^e Fabrick, or Rather such persons collated to them who would bestow their Dividends towards y^t good work, w^{ch}, after twas well accomplished, might be applyed towards rebuilding some Houses for y^e Prebendarys: who if they were limited to a fixed Residence w^d not be unsupplied in any respect either here or from Cardiff, w^{ch} being but a mile distant w^d partake of y^e advantage of the settlem^t of y^e Church Members at Landaff almost as much as if they were fixed in Cardiff: w^{ch}. certainly can never be as advantageous (commodious) on Divers acct^s. to y^e Church Members as Landaff, who 'tis not to be expected can ever have an entire Interest in y^e place, or modell their new Cathedral to y^e same advantage as y^e old one, w^{ch}, as it has been so many ages appropriated to Divine Service, and in regard of y^t it remains at this day y^e antientest Bpprick in the nation, makes it as it was a peice of sacrilege to meditate a Removal and alteration. Besides was it to be complyed wth and effected w^d care be taken in seating *Cardiff* Church in Cathedral Fashion? w^d stalls be fixed in it and other proper ornam^{ts}? If ground could be Purchased w^d. Houses be builded thereon for y^e Church members, &c.?

Several other Questions of this sort might be ask't, but y^t I fear I have already been too tedious, w^{ch} I begg, Sir, you will Impute to y^e Indignation raised in me at y^e very Reflection of Destroying so venerable a church, whose Antiquity &c. methinks should chalenge protection and strike an awe and Reverence into such who duly contemplate y^e length of time it has stood Devoted to God's Honour, and y^e place where he has chosen to sett his name. I say S^r if it

was rightly pondred It should rather raise a spirit of œmulation and Zeal to restore it to its antient Beauty and order. And y^e costly reparations laid out by y^e Inhabitants of Cardiff in so lately adorning their Church, Casting a Peal of 6 Bells and Furnishing it with an Organ, should rather Excite y^e members of this Church to follow their Example, then create any other Desire in them except y^t of raising Contributions to Imitate them in y^e like practice at Landaff. For encouragem^t whereof they need only look Back to Bp. Urban y^e Raiser of y^e p^sent Fabrick, who, when he began found upon it, Levelled almost wth y^e Ground, together wth all y^e Prebendal Houses, and striped as it was entirely of its Revenues and of 24 Canons, all dispersed save 2. This good Bpp. notwithstanding He lived at y^e time for making y^e famous Canon (w^{ch} was never put in Execution wthout provision for building (*an infinitely more*) a most magnificent Cathedral, w^{ch} has (*than the old one w^{ch} as it*) exceeded and eclipsed (*it in all respects, so it rendered*) y^e old one made y^e exchange of y^e place not in y^e least regretted. I say this good Bp. never made any Plea but with (*never made any plea or exception to the place, or objection to Cardiff and the dedication of the place to sacred uses, as it was determined by him,*) but wth a becoming Zeal and Industry, Sett himself ab^t doing good to y^e House of God, and y^e offices thereof: and fixed them where y^e old temple stood, and y^e place God had chose to set his name. Was it not for Launching out too far, I might urge ye costly reparation soe lately expended (*Bestowed*) on y^e Cathedral of St. Asaph, and to w^t an elegant degree of splendour y^t Church is raised within these few years: and to w^t perfection y^e Quire there, and at Bangor, is brought. Notwithstanding till within less than these five years, as I am informed, St. Asaph had nothing but Subscriptions to depend on for maintenance of y^e Quire officers, w^{ch} they all along most decently kept up by making allowance to an organist, and singing men, and choristers. I shall only add (*I need only remark*) y^t all the advantages both these places enjoy, may justly be attributed to the Residence of their Bpps. and Deans amongst them; who, notwithstanding they had y^e same difficultys to Encounter (*and struggle w^t*) as at Landaff, by having undergone y^e like misfortunes. However, (*yet*) they found means to rebuild their (Bps. & Dean's) Houses within these 200 years, which y^t it may be accomplisht at Landaff is, Sir, most sincerely and affectionately wisht, by your most humble servant,

March y^e 17, 1717.

J. D.

Some more information upon this subject, which is of interest on account of the peculiar circumstances of the Dioceses of Wales at the present period, will probably be communicated.

GEO. GRANT FRANCIS.

Swansea, May 9th, 1846.

BARDIC TRANSLATIONS.

IN the *Myv. Arch.*, vol. i., p. 17, will be found, in Welsh, a History of Taliesin, containing as we, at least, in the present day understand it, many poetical, if not mythological, allusions. This history would occupy too much space if translated entire,—a few extracts from it, however, may be admissible, as introductory to, and explanatory of the poem subjoined:—

Gwyddno Garanhir, a prince, part of whose domains was an extensive tract of level land, on the sea coast of Meirionydd and Cardigan, had a profligate son, named Elphin. Gwyddno erected, on this part of his property, a weir for fishing, in which was usually taken, every May-day, or rather the night preceding, a draught of fish equivalent to £100. Elphin, to replenish his exhausted exchequer, and to set him up again in the world, obtained of his Father, by the advice of his Council, the draught of this weir for one May-day Eve. The eventful hour arrived, and anxiously, no doubt, did Elphin search the weir for its customary valuable contents. Naught was to be seen, save a leathern bag (*bol croen*) on one of the poles of the weir. On this, one of the weir-keepers remarked, "Elphin, thou hast never been thoroughly unfortunate till this night; for thou hast destroyed even the virtues of this weir, which has hitherto ever produced the worth of one hundred pounds, every May-day Eve." "What, now?" said Elphin. "Perhaps there is equivalent to one hundred pounds *there*." The leathern bag was opened; and he who opened it, beheld the forehead of a youth, and said to Elphin, "Here's a Fair Forehead!" "Fair Forehead" (*Taliesin*) be his name," said Elphin. In after days, Taliesin sang this ode to Elphin, consoling him for the apparently unlucky draught he had taken, &c.

See also, Notes, p. 83, of the same vol. A subsequent incident, in the life of this second Moses, seems to justify the reading of Sion Davydd Rhys, namely, *Cyfrdan*, in the third stanza; for Taliesin, by his muse, rescued Elphin from the prison into which he had been cast by Maelgwyn. S. D. R's copy of this Ode, was printed two hundred and odd years before the *Myv. Arch.* appeared; and it will ever be matter for regret that the Welsh MSS. were not earlier printed, as by that means, no doubt, many of the dark passages, which occur in vol. i. of the *Myv. Arch.*, would not now disfigure its pages. But, alas! what shall we say for those valuable pieces which, in this our day even, exist only in scattered MSS.

THE CONSOLATION OF ELPHIN, SON OF
GWYDDNO GARANHIR.

BY TALIESIN.

(See the Original in the *Myv. Arch.*, vol. i., p. 83.)

Oh Elphin fair! lament no more,
No man should e'er his lot deplore:

Despair no earthly good can bring,
 We see not whence our blessings spring :
 Deem not Cunllo's prayer unheard,
 God will maintain his sacred word :
 In Gwyddno's weir, was never seen,
 Such good as there to night has been.

Fair Elphin—dry thy tearful face,
 No evil hence can sorrow chase ;
 Tho' deeming thou hast had no gain,
 Grief cannot ease the bosom's pain :
 Doubt not the great Jehovah's power
 Tho' frail,—I own a gifted dower.
 From rivers,—seas,—from mountains high,
 Good to the good can God supply.

Fair Elphin—blest with genius gay,
 Unmanly thoughts thy bosom sway ;
 Thou shouldst dispel this pensive mood,
 The future fear not,—God is good.
 Tho' weak, and fragile, now I'm found
 With foaming ocean's waves around,
 In retribution's hour I'll be ¹
 Better than richest draughts to thee.

Oh ! Elphin—prince of talents rare,
 My capture without anger bear ;
 Tho' low within my net I rest,
 My tongue with gifted power is blest.
 So long as I to thee am near
 Thou never wilt have cause to fear,
 But bear the triune God in mind
 Then fear no earthly foe to find.

AN AMATORY SONNET.

BY HYWELL AP OWAIN GWYNEDD.

(See the Original in the *Myv. Arch.*, vol. i., p. 277.)

Give me the fair, the gentle maid,
 Of slender form, in mantle green ;
 Whose woman's wit is ever staid,—
 Subdued by virtue's graceful mien.
 Give me the maid, whose heart with mine
 Shall blend each thought,—each hope combine.
 Then, maiden,—fair as ocean's spray,
 Gifted with Cymric wit's bright ray,

¹ If the reading of S. D. R., be the correct, this line should be—
 "In Discord's awful hour I'll be."

Say am I thine?—
 Art thou then mine?—
 What?—silent now?—
 Thy silence makes this bosom glow.
 I chose thee, maiden, for thy gifts divine,
 'Tis right to choose,—then fairest choose me thine!

Llan. Vicarage.

M. C. LI.

SAXON COINS FOUND AT BANGOR,
 CAERNARVONSHIRE.



THE above representations of the two coins, stated in No. II. to have been found last winter, at Bangor, will convey a correct idea of them. They are drawn of the same size as the originals, and in exact *fac simile*, with the exception of a cross omitted inadvertently in the centre of the obverse of one. The metal is either silver, so much altered by burial in the earth as to have lost its bright and sonorous properties, or else is of a base composition. The coins are thin, and, except at their edges, are in excellent preservation. They seem to be of the reign of King Edgar, A.D. 959—A.D. 975, and were found near the Cathedral, in the garden of the Rev. J. Hamer, senior Vicar of Bangor. The site of the old Tithe Barn was on the spot in question; and other similar coins were found there some years ago.

The legend on the obverse of both, is, EADGAR REX., but in one the coiner has been sparing of his letters, and has omitted an R; on the reverse of each, are the coiners' names NARTIN & ÆLFRED.

Some of our correspondents may, perhaps, be able to suggest how these coins came into Wales.

CROMLECH AT GAERLLWYD, NEWCHURCH, NEAR
CAERWENT, MONMOUTHSHIRE.



THE relic of antiquity called a CROMLECH, of which a representation is here given, being the only one of the kind in Monmouthshire, and no particulars relating to it having been given by Coxe, Williams, or any of the numerous tourists who have undertaken to describe the more remarkable places in that county, some account thereof, it is deemed, will prove interesting.

The upper or incumbent stone of this ancient relic is twelve feet long, and at a mean, three feet and a half broad; the uprights or supporters are from four to five feet high, and the whole seems to have been surrounded by a slight trench and bank. It is situated on a small farm called Gaer Llwyd, in the parish of Newchurch, on a hill northwards from the town of Caerwent, and distant therefrom, in a direct line, about four miles.

In addition to this, there are several interesting antiquities in the neighbourhood. About a mile from the Cromlech, in the same direction from Caerwent, and in the parish of Llangwm, near its boundary with that of Wolvesnewton, is a very extensive camp, called Gaervawr, and a mile and half

westward from thence is another camp, also in the parish of Llangwm, at Golden Hill, formerly called Bryn Eurawg. And about a mile north-east from the Gaervawr is another camp, called Cwrtygaer, in the parish of Wolvesnewton, that gives name to the house and estate on which it is situated; this camp is circular, and thought to be Danish, whereas the others are considered to be British.

The Cromlech was discovered some years ago, by T. Wakeman, Esq. of the Graig, Monmouthshire, who seeing, when at some distance off, what he thought was a cottage, went to it, and was agreeably surprised on finding it different from what he expected. Since then, the account he gave of it has caused it to be visited by several individuals; and when a new road was about to be made in the neighbourhood, he interested himself to preserve it from being broken for road materials, as a Maen Hir, near Monmouth, had shortly before been done for the purpose.

Connected with the subject, the following passage has been supposed to refer to this Cromlech, the great city mentioned therein having been thought to mean Caerwent, and the direction northwards therefrom agreeing with its situation. The passage is extracted from a little work entitled *Topography of Monmouthshire*, by C. Cooke, published some years ago by Sherwood, Jones, & Co., London. The author, speaking of the Silurian hero, Caractacus, who so long baffled the Roman forces in their invasion of Britain, proceeds as follows:—

“Caruth, the bard, in an Ode to the memory of their Chieftain, says,
The castle of Dinham is consecrated to his memory,
It riseth near his grave. In the ancient lore
Of the learned, thus it is written, On the mount
Which lieth north of the great city, there sleeps
Caractacus, till God, the God of Brān, appears
On earth.”

Should, however, the monument not be thought to be the resting place of the celebrated Caractacus, it may, notwithstanding, cover the remains of some British chieftain of ancient days, who fell in battle, of which the camps are the only record. At all events the subject is interesting, and worthy of investigation.

ABARIS.

[We understand that the person in occupation of the land upon which this cromlech stands, was so much annoyed at the number of visitors who came to see it, that he threatened to pull it down and destroy it. A gentleman, however, in the neighbourhood, distinguished for his love of antiquities, has interfered, and we hope with success. It cannot be too strongly impressed upon the nobility and gentry of the land that they are, by virtue of their station, the natural conservators of the historical monuments of their country, and that they are bound to protect them, even at the expense of their money and their leisure. Disrespect for ancient things and ancient institutions becomes easily associated in the minds of the uneducated many, with contempt and disaffection for existing monuments and laws; and the pathway to change and destruction, which mankind are so fond of treading, is thereby rendered only the broader. Every stone wantonly pulled out of an old building, every chip knocked off a cromlech, indicates a step taken in the wrong direction.—
EDD. ARCH. CAMBR.]

VALLE CRUCIS ABBEY.

[Additional particulars.]

THE arms of Valle Crucis are *vert* three rising falcons *argent*.

Owen Glyndwr was fifth in descent from Madoc ap Gryffydd Maelor, who built the Abbey. Guttyn Owain, in 1480, mentions Abbot John, fourth son of Bodidris, who had three of his fingers covered with costly rings.

The tincture of the shield of arms mentioned in No. I., p. 23, as *checky*, indicates the arms of John, Earl Warren, to whose tender mercy, Edward I. gave the eldest son of Gryffydd ab Maelor, in wardship. (*Pennant*, p. 270.)

The inscription in p. 30, relating to Dydgce..., referred, probably, to a Lady of the House of Bryn Cynallt.

In A.D. 1487, Robert Trevor ab Ievan, died Sept. —, and was buried at Valle Crucis.

The following extract has been transcribed from an old paper found at Chirk Castle, A.D. 1834:—

Particulars to be enquired of my Lord Wotton's steward, Mr. Heñ : ffor young Sr. Thomas Myddleton. Torn very much.

1. The valuation of Val y Crucis alias Llan Egwyst mth. Records seiñd : with the remembrance, &c. . . . under . . . hand and seale, dated 32^d Febrv. . . . E año nostr : regine 39.

2. A Registers Booke begiñinge thus, i.e. visitation . . . et diñ : Diñi henrici permissione Asaphensis Episcob : Año Dñi. 1528, et suæ consecrationis, Añ. 10.

3. Sr. William Pickerings lettre patent ffrom K : Edward the 6th, of the Monasterie of Valle Crucis and the scite thereof.

4. Exemplification of a decree taken temp. Henry 8th., in the Court of Augmentation touchinge the Bishops dues ffor procurations to synods, and a note of Beeston's Account under Hanbry (or Lanbry) the auditors hand.

5. Copie of Edward Davies hys informacion against John Edwards in the Exchequer, and a copie of an order upon.

6. A copie of John Edwards hys Bill in Chancerie against Sr. Edward Wotton ffor Tyr y Bwrth.

7. A copie of Sr. Edward Woottons answer and Mr. Edwards replication.

8. A copie of Edwards Bill in the Sessions ffor Lactualls, against Hugh ap Rhys and others, with the defendants answer thereunto ; alsoe an order, and a warrant to witnesses, ad testificandm, under Sr. Richard Shuttleworths hand.

9. Peece of paper, wherein was written upon the top "Jura Rege Decanatid de Marchia," that is, a note of the tenths subsidies, Lactualls, Añuals, and visitations of fourteen Benefices.

10. A Booke or Register of Valle Crucis ffor añ. 30 of H. 8., containing six leaves.

11. An Extract out of the first fruits office, of the Lactualls, Annuals, Procurations, and Procurations in visitations of the seven Benefices belonging to Valle Crucis, under Mr. Taylor's own hande, and three witnesses.

12. The exemplification of a survey of Valle Crucis, 27 H. 8.

13. A Graunte of Lewys, Bishop of St. Asaph, whereby he appropriated divers Rectories to the Monastery of Valle Crusic, Año Dñi. 1290.

14. A copy of a Comission out of a Chancery to survey the Lands belonging to the said Monastery, 26 H. 8.

15. Sr. William Pickerings account, 30 H. 8.

16. A copy of the receipts duringe the tyme of Henry, late Bishopp of St. Asaph, exemplified under the Bishops seal in the tyme of Robert, Bishop of St. Asaph, Año. 1536.

SUPPLEMENT. — *In consequence of the numerous and valuable Papers contributed by our antiquarian friends, we have been obliged to publish a Supplement to this present Number, to which our Readers are referred.*

Correspondence.

IMPORTANT COMMUNICATION.

To the Editors of the Archæologia Cambrensis.

GENTLEMEN,—I take the liberty of addressing you, not only as being one of your constant readers, but as being deputed by several of your friends and brother antiquaries to communicate to you our opinion upon a matter of no small interest to the common cause we advocate,—the study and preservation of the National Antiquities of Wales.

In the first place I should observe, that we highly approve of the efforts made by yourselves and the contributors to the *Archæologia Cambrensis*, towards exciting and extending a love and knowledge of Cambrian Archæology; and we make no doubt but that your efforts will, in the course of time, produce an excellent effect upon the whole body of Welsh antiquaries, as well as upon the public in general. We consider as a token of this, the great variety of communications concerning Wales which your pages have received, not only from correspondents within the Principality, but also from those in other parts of Great Britain, and even from the sister island. The value, too, of nearly all the papers you have printed, and the highly interesting information which your Work has been the means of divulging, show that the subject of Welsh antiquities is not merely as rich as you yourselves apparently anticipated it to be, but, we expect, will prove to be much more extensive and important, in a national and historical point of view, than the majority of British antiquaries are inclined to admit. We also would remind the archæological world, through your pages, that the correspondence, which you have published shows how warm an interest is taken in antiquarian subjects in places, where the very existence of such a feeling has been strongly denied; and, were we called on for a proof of this, would appeal to Caernarvon as a remarkable instance; where to our knowledge several amateurs, and even indifferent persons, have been *bitten* with the antiquarian *furor*, and where a strong desire to cultivate the study of national antiquities now happily prevails. Your publication is entitled to much praise for having encouraged and concentrated this good feeling in that town; and we doubt not but that similar results have occurred, or may be expected, at other places.

Next, we consider that the existence of a publication like your own, appearing at stated intervals, and making periodical additions to our stock of antiquarian knowledge, as well as appealing to our better feelings for the preservation of the existing monuments of Wales, is a positive good for the Principality, inasmuch as it gives us a common vehicle of communication, and tends to keep up that feeling of good will, which should ever prevail

among men engaged in the same noble pursuit. We are convinced of the truth of the observation made by one of your contributors, that as antiquaries, we need some centre of communication, some kind of organization, so that we may act the more efficaciously by combining our common efforts, and by imparting to each other quickly and surely our mutual discoveries and opinions. Until the appearance of the *Archæologia Cambrensis* we could hardly be said to have had any general antiquarian periodical, unless the *Transactions of the Cymmrodorion Society* be considered as such. Your Work, however, by coming out at short and regular intervals, and by treating the subject in a spirited manner, has excited the attention of most of the antiquaries of Wales, and, we are sure, has been approved of by a considerable majority of them.

While discussing subjects of this kind, and in pursuing a similar course of reasoning, we antiquaries have said amongst ourselves, why not carry out the principle of the *Archæologia Cambrensis* still further? If it really is useful to us as an organ of communication, and as "a bond of union," (I think you called it so in the prospectus which you circulated, before it appeared,) why not take steps for making this co-operation of Welsh antiquaries still more effective? We do not doubt, Gentlemen, your full anxiety and determination to labour in the cause of national archæology, but we feel inclined to lend you a helping hand, and we wish to propose to do so in a manner that we think you will be the first to approve of.

Since so much good has been effected throughout England, generally, by the existence of Societies for "the Encouragement and Promotion of researches into the Arts and Monuments of the Early and Middle Ages," and since the enthusiasm excited by these societies is still on the increase, why should we not establish a similar Society or Association for Wales, and form ourselves into a body of Archæologists for the Study and Preservation of Welsh National Antiquities?

We are aware that some will urge against the idea, what they are pleased to call, our national apathy and slowness. They will say that other Welsh societies have been formed with not very dissimilar objects, and have become extinct, or else proceed so slowly that their existence is scarcely known to the generality of our fellow countrymen. But we would reply, that Archæology is not now the dry and dusty, because speculative and theoretical, study which it once was. It is like Geology, it has taken firm hold of the national mind, and has numerous votaries in all parts, not of these islands only, but of the whole civilized world. The same objection, too, might have been urged against the formation of any new association in England; for was not the old Society of Antiquaries already in existence when the others were formed? and yet, by which is the real work now principally doing, by the society at Somerset House, or by the others? But we have another and a better argument than these; just as on the appearance of the *Archæological Journal*, published by the Archæological Institute of Great Britain and Ireland, and the *Journal of the British Archæological Association*, which is the organ of the other Society, these publications caused the existence of a body of readers more than three thousand in number,—nearly all of whom are also members of one or other of those two societies,—so, the purchasers of the *Archæologia Cambrensis* are of themselves quite numerous enough to form a very efficient Antiquarian Society, or, at least, to constitute the nucleus of one for North and South Wales.

On the advantage of forming such a body we need not dwell, since your



The Undersigned

Name

Address

*approve of the formation of a Society for the Study and
Preservation of Welsh National Antiquities.*

Cut this slip out, fill it up, and forward it, post paid, to the Editors of the
Archæologia Cambrensis, care of Mr. PICKERING, 177, Piccadilly, London.

pages have already borne testimony to it; but we would only hint at two perils to be avoided. First, the danger of inactivity and desuetude, which creep fatally upon all associations at one time or other of their existence; and next, the danger of quarrels and rivalries springing up amongst the members, as we see to have been the case amongst our friends in England. However, Dr. Johnson, some where or other, has remarked, that "Nothing will ever be attempted if all possible difficulties must first be overcome;" and, as this seems to be a good practical aphorism, we have adopted it, and, therefore, having consulted together, we beg to propose to you, and through your medium to our friends and brother antiquaries, the following scheme:—

That an Antiquarian Association be formed, to be called "The Cambrian Archæological Association for the study and preservation of the National Antiquities of Wales."

That it be a perfectly *gratuitous* Society, consisting of all persons whose taste and knowledge may induce them to unite for this purpose.

That the most eminent Welsh antiquaries and other personages, the natural friends and protectors of the antiquities of the country, be requested to put themselves at the head of this Society.

That a Council, with a President, Secretary, and other officers be appointed; and that a code of regulations be framed, by common consent, for the guidance and government of the Society.

That whatever incidental expenses may arise, be left to be defrayed by the good feeling of those patrons of antiquarian pursuits who may be generous enough to come forward for that purpose.

And, lastly, that the *Archæologia Cambrensis* be adopted as the official organ of the Society.

These propositions and hints, which are thrown out for the consideration of your readers and yourselves, we have no hesitation in saying, could be carried into effect quickly, easily, and at a very trifling expense. We request you to turn the subject over in your minds, and to propose it for the consideration of your readers. — I remain yours faithfully,

London 1st June, 1846.

A WELSH ANTIQUARY.

TO OUR READERS.

We confess that, on reading the above, we feel not a little gratified at witnessing so much enthusiasm as is evinced by this writer in, what we cannot but style, "the good cause." We beg leave also to return our best thanks to him and to our antiquarian friends, for their very flattering opinion of the merits, if there be any, of our humble endeavours. That such good results have been produced is owing, not to the Editors of the *Archæologia Cambrensis*, but to the circumstance of the mine which they have ventured to drive a level into, turning out to be so much richer in archæological ore than some could be brought to believe. Our sole object in publishing this Work, at a very considerable sacrifice of time and money, has been to awake a love of antiquities among our fellow countrymen; and we are quite ready to do any thing within the compass of our limited abilities for the furtherance of the common good. We have given the proposal of our correspondent our best consideration, and have taken the opinion of some judicious friends upon it. The idea coincides with our own wishes; and we therefore venture to offer to our readers the following plan for ascertaining the general feeling of Welsh antiquaries upon this matter.

We request all those, into whose hands these pages may fall, to have the

goodness to discuss the matter with their antiquarian friends; and then to take the trouble to communicate their opinions upon it to us through the medium of the publisher. Letters addressed to the *Editors of the Archæologia Cambrensis*, to the care of Mr. PICKERING, 177, Piccadilly, will be put into our hands immediately, and will meet with prompt attention. For the convenience, however, of those who may wish simply to declare their approval of the plan in question, or of some such scheme, the particulars of which can be more fully explained when the sense of the Welsh antiquarian public shall be thus ascertained, we append a printed form, which (without pledging themselves to any thing) they have merely to fill up, with the names and addresses of themselves and of their friends, who may think favourably of the idea, and then transmit it to us, directed as above.

We have only to add, that the sooner we are put in possession of the opinions of our friends and supporters on this subject, the greater facility shall we have of communicating with persons of influence, and of obtaining their aid to organize such a Society, if its formation be deemed desirable.

THE EDITORS.

EXCAVATIONS AT SEGONTIUM.

To the Editors of the Archæologia Cambrensis.

GENTLEMEN,—The learned correspondent who has supplied such highly interesting and valuable accounts of the late excavations at Segontium, having been incapacitated from following up his Antiquarian pursuits, by a long and severe illness, I am tempted to hold his pen on the present occasion, and to give you a brief record of what has been done since Mr. Mealy's last communication,—trusting to that gentleman for a fuller and more complete account at a future period.

REFERENCES TO THE PLAN.

I.

1. Six square slabs of slate, found in this small room.
 2. Room studded with fourteen small stones, each of a cubic foot.
- The walls of this house are plastered externally.

II.

3. Silver coin of Vespasianus, found on the top of this wall.
4. In this passage part of a human skull was found. Room paved with large boulder stones.

The walls of this house are about three feet high, and are in an excellent state of preservation. They were discovered about three feet below the surface of the ground. The ashlar work is properly tooled, and the walls are built in courses. Each room is rudely paved.

III.

5. A vase found in this room.
 6. Floor covered with tiles.
 7. Loose tiles lying about, two being always on each other.
 8. Two square tiles perforated with a large round hole, in this room.
 9. Masses of stone, mortar, and thick walls, with drain pipes.
- Portions of the walls of this house are built with tiles.

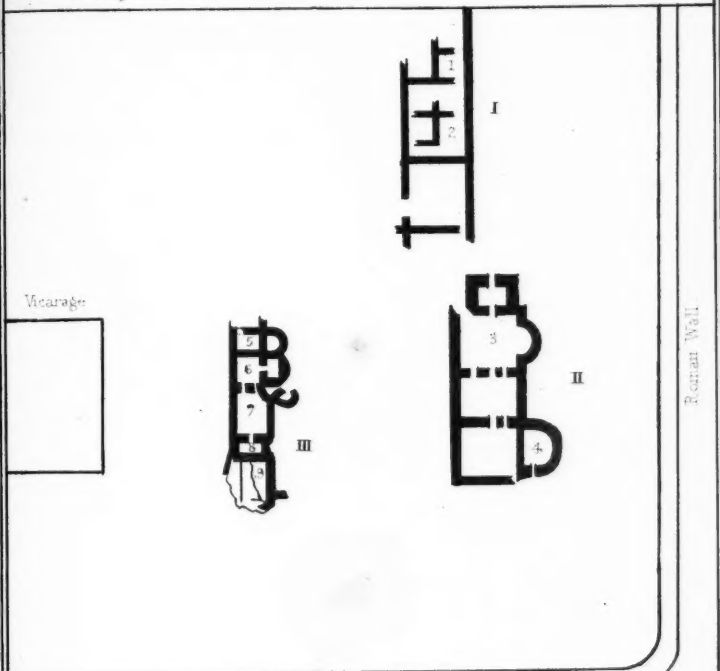
IV.

10. Eight tiles found here. In the middle of this room a mass of masonry surrounded by flues.
11. Four stones of a cubic foot each found here, buried in wood ashes.
12. A mass of concrete seventeen inches thick, with mouldings at the edges.
13. Entrance of drain.

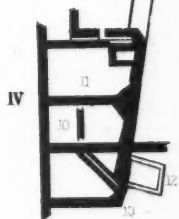
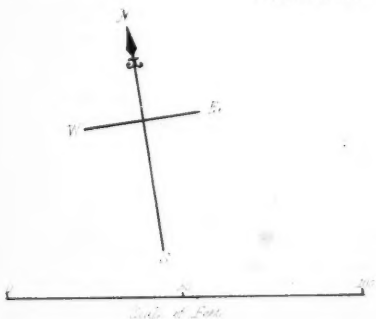
The floors of this house covered with mortar mixed with bricks, &c.

You will perceive by the annexed plan, that four more buildings have

Bedgelert Road.

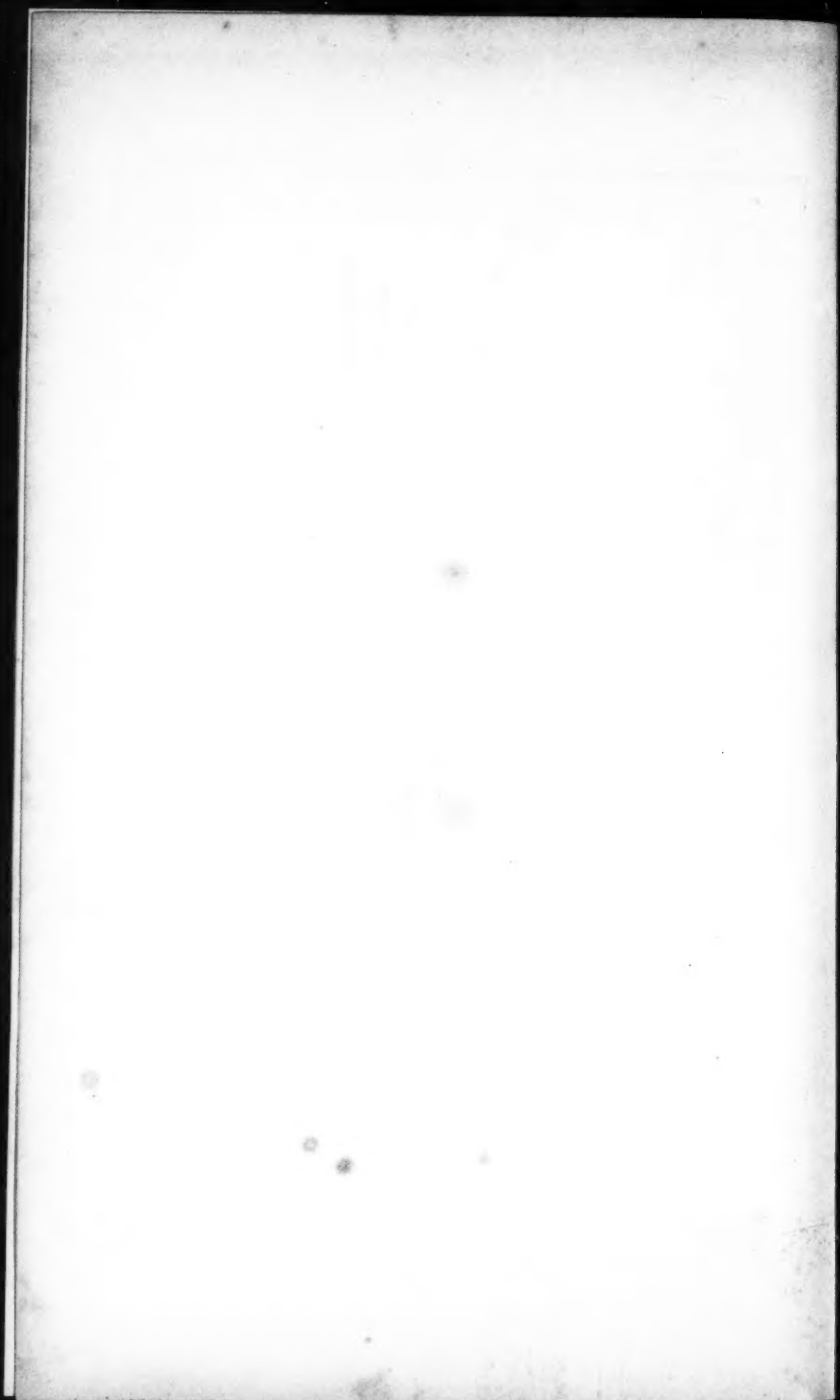


Roman Wall.



J. E. H. R.

Drawn by W. C. H. R. R. R.



been laid open; three on the ground belonging to the Vicar, and one in an adjoining field, the entry to which was made on the land of Robert Jones, Esq. It may be remarked, that we generally came, at two or three feet under the surface, to a layer of broken slate, as named by Mr. Mealy, and then to one of blackish mould; and in the latter stratum, the greater number of coins, &c., were found. The bondings of the walls were, in most cases, of tiles; the walls themselves, of ashlar sandstone; the floors, generally of concrete, from three to twelve inches thick. Coins, fibulæ, fragments of pottery, chains, rings, nails, &c., were found indiscriminately throughout the house No. IV.; and, in particular, the two last coins named in the subjoined list. In March, the work had to be discontinued at this latter spot, since the tenant required the land for cultivation; and operations were then resumed on the Vicar's ground, where the most westerly and northerly of the four buildings were exposed to view. The first of them, that to the west, was found to have its walls partly built with tiles; and large quantities of tile-clay, and tiles, were discovered on its floors. The house to the north, was coated with cement, externally as well as internally, and its wall was cut off by the road; from whence we infer, that other similar remains may, at another period, be discovered, in the fields on the other side of it.

The houses on the Vicar's ground, are now covered up, except a small portion of one of the buildings; but the stones have not been disturbed from their site, and may, therefore, be considered as preserved for future antiquaries. All parties concerned, are much indebted to the Rev. T. Thomas, the Vicar, for the urbanity with which he allowed his intended pleasure ground to be excavated. Great interest was excited by the discoveries, throughout the town; but unfortunately, all attempts at raising an effectual local subscription failed, and we were left to our own resources.

The following is a list of the coins discovered since Mr. Mealy's Report in No. II., of your Review:—

LIST No. III. OF COINS DISCOVERED AT SEGONTIUM.

23.

OBVERSE.

CAESAR VESPASIANVS. AVG.

A laureated head.

REVERSE.

COS...RTRPOT.

A figure seated on a curule chair, holding in the right hand a flower or branch, and in the left the caduceus or wand of Mercury.

Second brass, silver, well preserved.

24.

OBVERSE.

VRBS. ROMA

A beautiful helmeted head of Minerva.

REVERSE.

Romulus and Remus suckled by a wolf. Two stars in the field.

Exergue...L C.

Third brass, in high preservation.

25.

OBVERSE.

DN. MAGNENTIVS. P. F. AVG.

REVERSE.

FELICITAS. REIPUBLICA.

The Emperor in a military habit, standing, holding in his right hand a Victory on a globe; and in his left hand a labarum.

Second brass.

26.

OBSERVE.

CONSTANTINVS. AVG.

REVERSE.

PROVIDENTIAE. AVGG.

The Prætorian camp, surmounted by two globes and a sun.

Exergue P. T. R. E.

Second brass, well preserved.

27.

OBSERVE.

... G. MAXIMINVS ... AVG.

REVERSE.

A figure standing, holding a cornucopia in the left hand, and a garland in the right.

Second brass, inscription illegible.

28.

OBSERVE.

CONSTANTINVS. AVG.

A well preserved helmeted head of the Emperor.

REVERSE.

BEATA TRANQVILLITAS

with VOTIS. X. X. inscribed on an altar, also a globe on the altar, surmounted by three suns.

Exergue P. T. R.

Second brass.

29.

OBSERVE.

CRISPVS. NOB. CAES.

REVERSE.

... OP ... ELH. T. PRINCEPS.

Two winged genii holding a buckler, with VOT. P. H. inscribed; underneath is an altar.

Third brass.

30.

OBSERVE.

POP. ROMANVS

A youthful laureated bust, with a cornucopia on the shoulder.

REVERSE.

CONS. . . A star; the whole within a garland.

Small brass.

31.

OBSERVE.

..... SEVER. P. AVG.

REVERSE.

A figure seated on a curule chair, inscription illegible.

Middle silver, plated.

32.

OBVERSE.

CONSTANTINVS. P. F. AVG.

REVERSE.

SOLI. INVICTO. COMITI.

A figure standing, his right hand raised, his left holding a globe.

Exergue T. . Field T. F.

Second Brass.

33.

OBVERSE.

IMP. C. CARAVSIVS. P. F. AVG.

REVERSE.

PAX. AVG.

Peace standing, her right hand aloft, holding an olive branch, her left holding a hasta transversely.

Exergue M. L. Field S. P.

Second brass.

34.

OBVERSE.

VRBS ROMA.

A helmeted head of Minerva, well preserved.

REVERSE.

Illegible.

Third brass.

35.

OBVERSE.

DN. VALENTINIANVS. F. AVG.

REVERSE.

SECVRITAS REIPUBLICAE

Victory marching with a garland and palm branch.

Exergue S. H. R. G.

Third brass.

36.

OBVERSE.

IVL. CRYSPIVS. NOB. C.

REVERSE.

VOT. X. within a garland, surmounted by a rose, and streamers encircling the exergue.

Exergue S. T. R. C.

Second brass.

37.

OBVERSE.

DN. VALENS. P. F. AVG.

REVERSE.

GLORIA . . . NORVM.

A figure in a military habit crossing a bridge, in his left hand the labarum, and dragging a captive by the hair with his right.

Third brass.

38.

OBVERSE.

CONSTANTINVS. P. F. AVG.

A radiated head of the Emperor.

REVERSE.

BEATA TRANQVILLITASA globe placed on an altar, inscribed **VOTIS. X. X.**Exergue **P. LON.** In the Field **F. R.**

Third brass.

39.

OBERSE.

CONSTANTINVS. AVG.

A helmeted head of the Emperor.

REVERSE.

VIRTVS EXERCIT.A labarum inscribed **VOT. XX.** with two captives seated.Exergue **TSIS*.**In the Field **S. F.****HL.**

Third brass.

40.

OBERSE.

CONSTANTINOPOLIS

The helmeted bust of the City of Constantinople personified; the hasta pura on the shoulder.

REVERSE.

Victory standing on the prow of a vessel, holding a shield in the left hand and a hasta in the right.

Third brass.

41.

OBERSE.

IMP. CARAVSIVS. P. F. AVG.

The radiated head of Carausius.

REVERSE.

PAX. AVG.

Peace standing, with a flower or branch in the right hand, and a hasta in the left.

Exergue **M. L.** Field **F. O.**

Second brass, a beautiful coin.

42.

OBERSE.

D. CLAVDIVS.

REVERSE.

FELICITAS.

Figure with a magic wand.

Third brass, circa A.D. 268?

43.

OBERSE.

CONSTANTINVS AVG.

REVERSE.

SARMATIA. VIC.In the exergue **P. LON.**

Third brass.

44.

OBERSE.

AVRELIANVS LVCIVS DOMITIVS

Second gold, circa A.D. 270?

45. 46.

Two coins of Carausius, struck in 280, after the defeat of Maximian's fleet when he obtained the government of Britain, and was associated in the empire with Dioclesian and Maximilian.

REVERSE.

The figure of Pax holding a laurel branch. Carausius is supposed to have been a native of St. David's, and has the reputation of having founded Caergrawnt, the ancient name of Cambridge.

Middle brass.

47.

OBVERSE.

FL VAL CONSTANTINVS NOB C...

Head of Constantine the Great, laurelled, on the shoulders armour.

REVERSE.

MARTI PATRI CONSERVATORI

Mars standing, helmeted, left arm on a shield, right hand resting on a spear. Below

PLV

Pecunia Lundinensis.

Second brass, well preserved.

48.

OBVERSE.

IMPLICINIUS PFAVG

Head of Licinius Senior, laurelled.

REVERSE.

GENIO POP ROM

A turreted figure, holding in the right hand a patera, in the left a cornucopia.

Exergue ... TR

In the field ... F?

I remain, gentlemen, yours truly,

ARVONIENSIS.

 GENEALOGY.

To the Editors of the Archæologia Cambrensis.

St. ASAPH, MAY 2nd, 1846.

GENTLEMEN,—In answer to the queries of two of your correspondents, in No. II., p. 190, concerning the families of Griffith of Penrhyn, and Donne, I beg leave to refer the first to Williams's *Observations on the Snowdon Mountains*, London, 1802, in which at p. 163, et sequent. will be found a very ample genealogical account of the Griffith family. The second may be informed, that the Dwms are descended from Meuric Brenin Dywed. Mr. Morris, of Shrewsbury, could probably give the pedigree of this family. More information will however, most probably, be found in the forthcoming Edition of Lewys Dwnn, concerning both families.

I am, &c.

A. LL.

To the Editors of the Archæologia Cambrensis.

GENTLEMEN,—I beg to correct a mistake, which I have inadvertently made, in a note to my communication as to the title of the Prince of Wales, in your last number, p. 143.

For "before or on Easter Day, (March 26th,) 1307," read "before or on March 26th, 1301." I am, &c.

April 2nd, 1846.

W. W. E. W.

OGHAM INSCRIPTIONS.

To the Editors of the *Archæologia Cambrensis*.

GENTLEMEN,—The following communication has been made to me by a gentleman whose acquaintance with the subject on which he treats is very extensive; and I forward it to you for the information of your readers.

“BLAIR’S CASTLE, CORK, 27th APRIL, 1846.

“SIR,—The circumstance of my having been, for many years, engaged in searching after the so long neglected Ogham inscriptions of Ireland, will account to you for the exceeding interest with which I read your communication to the *Archæologia Cambrensis*, No. II. p. 182, respecting the Ogham at Kenfegge, in Glamorganshire. I have, in my researches here, seen and examined over eighty of these inscriptions; and satisfied myself that more are to be had, and in great numbers, in Ireland, if only sought after. The discovery of one in Wales leads me to think it cannot be a solitary instance, but that others exist there, and will be found, if looked for. It is also highly probable that Cornwall may possess others. In fact, a new field for exploration seems to open up, arising out of your discovery. The ancient Gauls had their Hercules Ogmios, and it would not now seem too hazardous to believe, that even there—in *Armorica* in particular—the Ogham writing may be found. As you have had the distinction of being the first in this new field of research, I trust you will be enabled to follow up your discovery.

“My chief object in addressing you now is to point your attention to those scores on the left angle of the stone at Kenfegge, which resemble arrow heads. In my experience, I have never found any scorings of this form; and I am, therefore, rendered apprehensive of some mistake in the present instance. Should you deem it worth your notice again to look at the monument, I would solicit your special attention to this matter. The vowels, which are usually small lozenge-shaped dots on the angle of the stone, may probably have escaped your observation altogether. They are, however, very essential components of the inscription.

“I contemplate a publication on the subject of our Irish Oghams in the course of the present year, should I obtain a sufficient number of subscribers, say at about a cost to each of ten shillings and sixpence, to defray the mere expense of it; and I should be very well pleased indeed, if, at your convenience, you would favour me with a more detailed account of this stone, and a full copy of the inscription, which I might use hereafter in the intended work. I trust it will not be necessary for me to apologise to you for this trouble; and I shall conclude by assuring you that it will give me great pleasure, if, on my part, I can in any way aid *you* in your enquiries on this subject.—I am, Sir, your very obedient Servant,
J. WINDELE.”

The scorings like arrow heads, that is, three lines radiating from a point, on the angle of the stone, noticed with an expression of enquiry by Mr. Windele, certainly exist in the Kenfegge monument, but I did not notice any of the lozenge shaped dots or vowels. I am happy to perceive not only by the observations of Mr. Windele, but also by the article in the second No. of this work, (No. II. pp. 186, 193) that the attention of our Archæologists is at length directed towards *Armorica*, a country which deserves and will amply repay an archæological pilgrimage.

Perhaps some of your numerous correspondents may be able to discover inscriptions like that at Kenfegge in other parts of Wales. At all events they are worth searching for.—I am, &c.

Hammersmith, May 4th, 1846.

J. O. WESTWOOD.

RETROSPECTIVE CRITICISM.

To the Editors of the Archæologia Cambrensis.

GENTLEMEN,—I fear that a casual reader would infer, from the observations respecting Cadvan, (*supra* No. II., pp. 167-8), that the two extracts from Rees's *Welsh Saints*, related to the same Cadvan, which is not the case; for if you consult the *Biographical Dictionary of Eminent Welshmen*, you will find that St. Cadvan was the son of Eneas Lydewig, and came over to Britain, about A.D. 516. He was the founder of Llangadvan, and Towyn, in the churchyard of the latter of which St. Cadvan's stone is still to be seen; and here he is traditionally reported to have been buried, though another tradition claims Bardsey as his final resting-place, of which monastery he had formerly been Abbot. The Cadvan who was buried at Eglwys Ael, or Llangadwaladr, in Anglesey, was Cadvan, the son of Iago ab Beli, who succeeded his father as Prince of North Wales, in A.D. 603, and died in 630. I remain, &c. R. W.

ON THE MEANING OF "BETTWS."

To the Editors of the Archæologia Cambrensis.

GENTLEMEN,—Connected with the Antiquities of the Mediæval Church, in Wales, as illustrated in both Numbers of your *Archæology*, there is a subject of considerable interest, to which I beg leave to draw your attention, as it embraces the origin of those Churches which bear the name of *Bettws*, and affords matter for enquiry, from whence the name is derived. Being, apparently, an English word, viz., Bead-house, or a House of Prayer, and generally applied, if not invariably, to places of worship, and of frequent occurrence in the Principality, it forms a subject matter for investigation as to the particular period of the introduction of such a term, and by whom it was imported. The word *Bettws*, in conjunction with the name of some early Saint or Prince, is found to designate several Parishes in South Wales, such as *Bettws-Bledrys*, *Bettws-Ievan*, &c., and yet in the *Liber Landavensis*, which contains the earliest grants to the Church, and commemorates the foundation of a great portion of the parochial Churches, the term *Bettws* does not occur in any single instance; affording a presumptive proof, that it was not applied in the primitive stages of the Church, and that recourse must be had to the Mediæval period, for a solution of the question. The Book of Teilo, closes about the year 1130; and it may be fairly concluded that the erection of Churches, under the designation of Bead-houses, did not take place prior to this time, though the majority of them, in South Wales, are dedicated to St. David.

The application of this term to Parochial Churches first occurs in the Taxation of Benefices, by order of Pope Nicholas, about the year 1292. The intermediate period, being remarkable for the excitement produced throughout Europe by the wars of the Crusades, it may be presumed that Bead-houses, as well as Hospitia, were established for some purposes connected with these armaments; either for collecting a revenue, or for propagating the secular and religious views of some of the Church-militant orders by whom they were undertaken. In the absence of any positive proof of such a fact or record, much may be inferred from the history of this period, and the documentary evidence relating to the establishment and dissolution of the various orders of Knighthood, engaged in the holy wars. It is an acknowledged fact, that the Knights of the Hospital of St. John of Jerusalem founded several establishments of this kind; such as *Ysphyty*

Ievan, for the accommodation of Pilgrims for Wales, traces of which still exist near Penmorfa Church, and in the village of Trawsfynydd. In a process of *Quo Warranto*, issued from the Exchequer of Caernarvon, in 1370, against the Prior of this Order, then residing in England, it appears that the possessions and privileges of this Order were of a very extensive and astringent nature in Wales; insomuch that a tax of one penny was levied upon every house, the goods and chattels¹ of which amounted in value to ten shillings. The influence thus obtained by the Hospitallers, in Wales, must have been with the consent, and under the authority of the native Princes, (of which, however, there is no record;) and took place, in all probability, subsequently to the mission of Archbishop Baldwin, when, accompanied by Giraldus, he preached the first Crusade in 1188.

It is a fact well authenticated, that the Hospitallers as well as the Templars, erected Preceptories, in the form of Churches, which answered the double purpose of being places of residence to the spiritual Knights, and of religious worship and instruction, under the sacred banners of the respective Orders; and, it may reasonably be added, of collecting their dues and oblations. It is a subject worthy of speculation, how far the Chapelrics, bearing the name of Bettws, answer to the description given of the Crusadian Preceptories. Some of them, at least, at this day, are occupied as dwelling-houses, of which I shall produce an instance. An enumeration of those still existing under this name, in Anglesey and Caernarvonshire, taken from the Ordnance Maps,² may be of service in obtaining further information respecting them, and inducing others to examine them more in detail.

Anglesey contains the following list:— Bettws Trefdraeth, in the commot of Malldraeth; Bettws-y-Grog, now called Ceirchiog; Bettws Skerry, the locality of which I have not been able to ascertain, if not identical with Isgellog, near Rhosbeirio, near to which is Pen-y-fonwent; Bettws Bwlch-ydw, near Dryslwyn and Paris mountain.

Caernarvonshire contains— Bettws Garmon and Bettws-y-Coed; Bettws Gwernrhiw, near Glynlifon gate-house, of which the remains are still visible. To these may be added a Chapel, built by the Hospitallers of St. John, near the Cathedral, and belonging to the Vicars of Bangor, which was taken down and the site of it disposed of, about thirty years ago; Bettws *alias* Treflys, now annexed to Cricciaeth; Bettws, a Villa in Eifonydd, belonging to the See of Bangor, on which is a small Bead-house, at present occupied by a labourer. This cottage still exhibits all the characteristics of a Crusadian Preceptory, having an East Window and a Chancel, with a cemetery used as a garden. It is supposed to have been a private chapel of the Vaughans, of Talhenbont or Plashen.

¹ "Et quod habeant de quolibet domo in Wallia unum denarium per annum si homo inhabitans in eâ habeat in bonis ad valenciam decem solidorum, et pro illo denario distringere si necesse esset, &c. Et quod *expadores* si essent Villani non possint signo hospitalis prædicti signari absque voluntate dominorum suorum." It is not improbable, that by "*expadores*" is really meant *Expoderes*, or persons qualified to wear the *Poderis*, i.e. a cassock or long white tunic, with a red cross on the back and front of it, which formed the costume of a Knight Templar. A large tract of land near the Rivals, called at this day, Gwynnis, belonged to this Order at that period, containing four Hafodtries, the tenants and occupiers of which were called "The Men of St. John the Baptist," and in Welsh, *Spodo's*; probably, *Hyspoderes* or *Yspoderwyr*, from the garb of the Order, viz., the Cross or signum.

² It is to be lamented, that more attention was not paid to Welsh nomenclature in the construction of these Maps, and that names of modern date and foreign import, such as *Ynys Elba*, *Zoar*, *Appiiforum*, *Mynydd Pisgah*, &c., were not altogether omitted.

In hopes that some of your correspondents may throw additional light on this subject, I remain yours, &c.

GWYRFAIENSIS.

BIOGRAPHY.

To the Editors of the Archæologia Cambrensis.

GENTLEMEN,—I am of opinion that your numerous readers will be pleased with the perusal of a juvenile letter of the late celebrated Welsh Poet, the Rev. GORONWY OWEN. I have read several of his letters, but never met with the present one in print. I have had the letter in my possession for several years past, given to me by a gentleman of Anglesey. I now present you with the original, accompanied with a translation for the use of such of your readers as may be unacquainted with Latin. By comparing the date of the present letter with the dates of his other letters, as well as his Poem, the age of the Poet at the time of his writing may easily be ascertained, and be a source of pleasure to the antiquary and the critic.

I remain, &c., TEGID.

Nevern, Pembrokeshire, June 10th, 1846.

A LETTER OF THE LATE GORONWY OWEN, NEVER BEFORE PUBLISHED.

[Copy of a letter to Owen Meyrick, of Bodorgan, Esq., one of the trustees for two exhibitions out of the county of Anglesey, for the maintenance of two young men in the university of Oxford or Cambridge. — M. S.]

20 Sept. 1741.

HONORANDE DOMINE

Inter innumeras alias tuas virtutes, quas recensere nequeo, Egregia illa fama, quæ de te fertur in adjuvandis vestratibus Litterarum studio addictis, mihi animum addidit, ut te hoc modo vexare audeam: adolescentulus sum 18 annos natus, in Parochiâ de Llanvair in Mathavarn Eithavortus, in agro Monensi. Summâ per pauperum parentum industriâ apud Scholam publicam Bangorensem versatus sum ab anno 1737 ad 1741. Quo tempore ad metam propositam perveneram, manum ferulæ subduxi, et ad parentes me contuli. Matre autem defuncta, Pater uxorem duxit, Egoque sine cortice nare coactus sum; et laborem parum assuetus, nescio quomodo victum quæram: Litteræ mihi nihil aliud sunt nisi addita lumina, quibus miseriam meam magis perspicuè prospicio. Malè collato beneficio me parentes non rectè educarunt; me post hac æstimo infeliciorem ullo agricultâ, rerum suarum bene perito, nî Mæcenas quidam tempestivam opem mihi tulerit. Ad te igitur me supplicem confero, auxilium petitam, quippe qui curator es quorundam charitatis donorum, datorum e benignitate in usum pauperum, litteris imbutorum, ut ad Academiam mittantur; quæ si assequi possem officii cujusdam aut Ecclesiastici aut ejusmodi ingenui, me capacem redderent. Si paupertas pro merito habeatur, nescio quin Ego nisi tuo favore dignissimus.

Sum, Humanissime Vir, tibi

Obsequentissimus et

humillimus servus,

GORONWY OWEN.

Ad Audoenum Meyrick,

Armigerum,

apud domum suam,

in vico Duke street vocato,

Londini.

Translation.

HONOURED SIR,—Among your numerous other virtues, which I cannot recount, that noble reputation which you enjoy of assisting your countrymen who are addicted to literary pursuits, has given me courage to trespass on you in this manner. I am a young man, eighteen years of age, born in the parish of Llanvair Mathavarn Eithav, in the county of Anglesey. By the unwearied industry of my parents, who are exceedingly poor, I was enabled to attend the Public School at Bangor, North Wales, from the year 1737 to 1741. At this time, I had reached the limit proposed to me there, and gone through the studies of the School; and then returned to my parents. My mother was dead, and my father married to another wife; and I was left to struggle on alone. Unaccustomed as I am to labour, I see before me no means of getting a livelihood; and learning is no more to me than an additional light, by which I discern more clearly the wretchedness that awaits me. The benefits my parents have conferred on me are injuries, and my education quite unfitted for me; and I must look upon myself as more unhappy than any country labourer, who has learnt his business, if some Mæcenas does not afford me seasonable aid. I come, therefore, as a suppliant to you, to beg your assistance, as you are Trustee to some charitable donations, kindly given for the service of the studious among the poor, that they may be sent to one of the Universities. If I can obtain this, it may fit me for some liberal profession, whether in the Church or elsewhere. If poverty be esteemed a merit, I know not that I am not, more than any one else, deserving of your favour. I am, most kind Sir, your very obedient and humble servant,

GORONWY OWEN.

*To Owen Meyrick, Esq.,
Duke-street, London.*

Miscellaneous Antiquarian Notices.

COUNTY SURVEYS. — We earnestly call the attention of our Antiquarian correspondents, to the desirableness of setting about careful local surveys of Welsh Antiquities. Not a week passes but we hear of some contemplated alterations, mutilations, or destruction of some relic of antiquity; and therefore, the necessity of preserving some sufficient account, and delineation of the monuments of the country, is always on the increase. The doing of this is a most pleasing, and by no means a difficult task; a knowledge of picturesque drawing is not at all indispensable: what is most required, is accuracy of observation, and exactitude of admeasurement. Any Antiquary taking merely his own parish, may find agreeable occupation in it, perhaps, for weeks; and he may then easily extend his survey into other districts. As an instance, of what may be done in this way, we will point to the labours of one of our contributors, the Author of the article entitled "Mona Mediæva." He has visited every parish in Anglesey, (upwards of seventy in number), and has carefully surveyed, measured, and drawn architecturally every mediæval building in that island, with only three or four exceptions. And yet all this has been accomplished on foot, and in not more than *sixty days'* operations in the field, spread over a period of

three years. He is now engaged in a similar undertaking for Caernarvonshire. We wish that we could incite some of our correspondents to undertake any one of the other counties of Wales; Pembrokeshire, for instance, or Radnorshire, or Montgomeryshire. No one, who has not actually aided in such operations, can imagine how much satisfaction and real good may result from such a systematic undertaking,—nor how much valuable information, even the most accomplished architect may gain, by examining as a *series* the parochial churches of any, even a poor, district. We hope that this appeal will not be in vain; and we can assure our correspondents, that any advice or assistance, which it may be in our power to give, (and we do not grudge our labour), will be always at their service.

FAMILY OF CROMWELL.—A learned correspondent, in adverting to our notice of the family of the Protector, No. I. p. 46, says:—

“Morgan Williams, who married the sister of Thomas Cromwell, lived at a house called Cwm Castell, in the parish of Newchurch, Caermarthen-shire, and was descended from Cadwgan ab Bleddyn, second son of Bleddyn ab Cynfyn, founder of the third royal tribe. About five and forty years ago I walked to that house from Caermarthen and back; but was then not sufficiently versed in domestic architecture to notice the date of the present building. Robert adopted the business of a brewer to make up for the deficiency of his fortune.”

HERALDRY.—The coat of arms mentioned in *Mona Mediewa*, No. II. p. 164, as “Gules, a chevron arg. between three stags’ heads,” belongs to Iarddur, lord of Llechwedd Ucha, in Caernarvonshire. From him were descended the Coetmors of Coetmore, Lloyds of Rowtyn, Owens of Garth y Medd, in Abergeleu, Prices of Ffynogion, Prydderchs of Myvinian in Anglesey, Wynns of Penhesken, and Jones of Beaumarais.

LLANENGAN CHURCH, CAERNARVONSHIRE.—This valuable building (of the fifteenth century?) is, we understand, about to be thoroughly repaired, or rather restored. This is an operation of no small difficulty, inasmuch as an architect may be tempted to allow his zeal for construction to go too far, and may destroy better parts than he can replace. We are assured, however, that in the present instance due care will be taken not to injure the building; and that the restoration of decayed portions will be made in strict accordance with the general style of the edifice.

A small gold coin of William III. was dug up a short time since, in the parish of Nerquis, in Flintshire.

A correspondent requests us to procure for him some information about the Roman roads and stations in Brecknockshire. We recommend to the notice of our readers in that county the paper on Roman remains published in a former part of this present number.

Another correspondent has enquired of us whether any traces of a Roman port or naval station are to be met with in Pembrokeshire. Perhaps some of our friends near Pembroke or Tenby may be able to answer him. Meantime we refer him to Fenton’s *Pembrokeshire*, and to Brewer’s *Introduction to the Beauties of England and Wales*, provided he cannot find Horsley’s *Britannia Romana*.

A volume of Poems and Songs, in Welsh, may shortly be expected, we understand, from the pen of Mr. D. S. Evans, of St. David’s College, Llam-peter.

The *History of Valle Crucis Abbey*, by the Rev. J. Williams, which appeared in No. I. of the *Archæologia Cambrensis*, has been reprinted, and is now selling at the Abbey, as a Guide Book to that interesting ruin. It can also be had of the publisher, through any bookseller, price sixpence.

We recommend to our readers, for perusal, *The Essayist*, a Welsh quarterly work of great merit, and always containing interesting matter, published at Denbigh.

[PUBLICATION OF THE ARCHÆOLOGIA CAMBRENSIS.—We have received several complaints from correspondents of the irregularity with which their local booksellers supplied them with the last number of our Work; and we understand that the booksellers throw the blame on their London agents. We beg leave to state that the second number of the *Archæologia Cambrensis* was ready for publication several days before the 1st of April last; that it was published by Mr. Pickering with his usual punctuality; was issued, and was in the hands of the local booksellers, as well as of its readers, on the 1st of April, the same as any other quarterly publication. We know, however, that several of the London agents of country booksellers are remarkably inattentive in executing orders; and that one house in particular, in London, informed its correspondents, on the 4th of April, that the *Archæologia Cambrensis* had not then appeared! For conduct like this the Editors cannot hold themselves answerable. They are fully aware of the importance of punctuality; and our readers may depend upon the *Archæologia Cambrensis* being always published on the first day of the following months, viz., 1st of January, 1st of April, 1st of July, and 1st of October. If any delay takes place, it will arise from some unavoidable accident in the printing or engraving machinery; but for carelessness in delivery the fault must be attributed to the local booksellers and their agents.

Several of our kindest friends and supporters have also written to us at various times, requesting us, as Editors, to give instructions about the sending of their copies through particular channels, &c. We will, of course, do all we can to oblige them in this; but, we are sure that they will not take offence, if we remind them that the *issuing* of the Work does not concern us, but the publisher. By far the easiest and most certain method of getting the *Archæologia Cambrensis* is, to order it of any bookseller who transacts business with London. The Work may then be always had by the usual monthly or weekly parcel, and all risks of transmission through several hands will be avoided.]

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